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TRACTS FOR THE TIMES.

ON THE ROMAN BREVIARY AS EMBODYING THE SUBSTANCE OF THE DEVOTIONAL SERVICES OF THE CHURCH CATHOLIC.

By Dr. Bewza and

Teach her to know and love her hour of prayer,
And evermore,
As faith grows rare,
Unlock her heart, and offer all its store,
In holier love and humbler vows,
As suits a lost returning spouse.

THERE is so much of excellence and beauty in the services of the Breviary, that were it skilfully set before the Protestant by Roman controversialists as the book of devotions received in their communion, it would undoubtedly raise a prejudice in their favour, if he were ignorant of the circumstances of the case, and but ordinarily candid and unprejudiced. To meet this danger is one principal object of the following pages; in which, whatever is good and true in those Devotions will be claimed, and on reasonable grounds, for the Church Catholic in opposition to the Roman Church, whose only real claim above other Churches is that of having, on the one hand, preserved the Service with less of mutilation or abridgment, and, on the other, having adopted into it certain additions and novelties, ascertainable to be such in history, as well as being corruptions doctrinally. In a word, it will be attempted to wrest a weapon out of our adversaries' hands; who have in this, as in many other instances, appropriated to themselves a treasure which was ours as much as theirs; and then, on our attempting to recover it, accuse us of borrowing what we have but lost through inadvertence. The publication then of the selections, which it is proposed presently to give from these Services, is, as it were, an act of re-appropriation. Were however the Breviary ever so much the property of the Romanists, by retaining it in its ancient Latin form, they have

defrauded the Church of that benefit which, in the vernacular tongue, it might have afforded to the people at large.

Another reason for the selections which are to follow, lies in the circumstance, that our own daily Service is confessedly formed upon the Breviary ; so that an inspection of the latter will be found materially to illustrate and explain our own Prayer-Book.

It may suggest, moreover, character and matter for our *private* devotions, over and above what our Reformers have thought fit to adopt into our public Services ; a use of it which will be but carrying out and completing what they have begun.

And there is a further benefit which, it is hoped, will result from an acquaintance with the Breviary Services, viz. that the adaptation and arrangement of the Psalms therein made, will impress many persons with a truer sense of the excellence and profitableness of those inspired compositions than it is the fashion of this age to entertain.

Lastly, if it can be shown, as was above intimated, that the corruptions, whatever they be, are of a late date, another fact will have been ascertained, in addition to those which are ordinarily insisted on, discriminating and separating off the Roman from the primitive Church.

With these views a sketch shall first be given of the history of the Breviary ; then the selections from it shall follow.

Introduction.

On the history of the Breviary¹.

The word *Breviarium* first occurs in the work of an author of the eleventh century, and is used to denote a compendium or systematic arrangement of the devotional offices of the Church. Till that time they were contained in several independent volumes, according to the nature of each. Such, for instance, were the *Psalteria*, *Homilia*, *Hymnaria*, and the like, to be used in the service in due course. But at this memorable era, and under the auspices of the Pontiff who makes it memorable, Gregory VII., an Order was drawn up, for the use of the Roman Church, containing in one all these different collections, introducing the separate members of each in its proper place, and harmonizing them together by the use of rubrics. Indeed, some have been

¹ The authorities used in this account are Gavanti's *Thesaurus Rituum, cum notis Merari*; Zaccaria's *Bibliotheca Ritualis*; and Mr. Palmer's *Origines Liturgicae*.

led to conclude that in its first origin the word *Breviary* was appropriated to a mere collection of rubrics, not to the offices connected by them. But even taking it in its present sense, it will be obvious to any one who inspects the Breviary how well it answers to its name. Yet even thus digested, it occupies four thick volumes of duodecimo size.

Gregory VII. did but restore and harmonize these offices ; which seem to have existed more or less the same in their constituent parts, though not in order and system, from Apostolic times. In their present shape they are appointed for seven distinct seasons in the twenty-four hours, and consist of prayers, praises, and thanksgivings of various forms ; and, as regards both contents and hours, are the continuation of a system of worship observed by the Apostles and their converts. As to *contents*, the Breviary Services consist of the Psalms ; of Hymns, and Canticles ; of Lessons and Texts from inspired and ecclesiastical authors ; of Antiphons, Verses and Responses, and Sentences ; and of Collects. And analogous to this seems to have been the usage of the Corinthian Christians, whom St. Paul blames for refusing to agree in some *common* order of worship ; when they came together, *every one of them* having a Psalm, a doctrine, a tongue, a revelation, an interpretation¹. On the other hand, the Catholic *seasons* of devotions are certainly derived from Apostolic usage. The Jewish observance of the third, sixth, and ninth hours for prayer, was continued by the inspired founders of the Christian Church. What Daniel had practised, even when the decree was signed forbidding it, "kneeling on his knees three times a day, and praying, and giving thanks unto his God," St. Peter and the other Apostles were solicitous in preserving. It was when "they were all with one accord in one place," at "the *third* hour of the day," that the HOLY GHOST came down upon them at Pentecost. It was at the *sixth* hour, that St. Peter "went up upon the house-top to pray," and saw the vision revealing to him the admission of the Gentiles into the Church. And it was at the *ninth* hour that "Peter and John went up together into the temple," being "the hour of prayer." But though these were the more remarkable seasons

¹ 1 Cor. xiv. 26.

of devotion, there certainly were others besides them, in that first age of the Church. After our SAVIOUR's departure, the Apostles, we are informed, "all *continued* with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren :" and with this accords the repeated exhortation to pray together without ceasing, which occurs in St. Paul's Epistles. It will be observed that he insists in one passage on prayer to the abridgement of sleep¹; and one recorded passage of his life exemplifies his precept. "And at midnight Paul and Silas prayed, and sang praises unto God, and the prisoners heard them." Surely it is more natural to suppose that this act of worship came in course, according to their wont, and was only not omitted because of their imprisonment, somewhat after Daniel's pattern, than that they should have gone aside to bear this sort of indirect testimony to the Gospel.

Such was the Apostolic worship as far as Scripture happens to have preserved it; that it was as systematic, and as apportioned to particular times of the day, as in the aftertimes of peace and prosperity, is not to be supposed; yet it seems to have been, under ordinary circumstances, as ample and extended, as then. If St. Paul thought a prison and a prison's inmates no impediment to vocal prayer, we may believe it was no common difficulty which ever kept him from it.

In subsequent times the Hours of prayer were gradually developed from the three, or (with midnight) the four seasons, above enumerated, to seven, viz. by the addition of Prime (the first hour), Vespers (the evening), and Compline (bed-time); according to the words of the Psalm, "Seven times a day do I praise Thee, because of Thy righteous judgments." Other pious and instructive reasons existed, or have since been perceived, for this number. It was a memorial of the seven days of creation; it was an honour done to the seven petitions given us by our LORD in His prayer; it was a mode of pleading for the influence of that Spirit who is revealed to us as sevenfold; on the other hand, it was a preservative against those seven evil spirits, which are apt to return to the exorcised soul more

¹ Eph. vi. 18.

wicked than he who has been driven out of it ; and it was a fit remedy of those seven successive falls, which the Scripture says happen to " the just man" daily.

And, as the particular number of their Services admitted of various pious meanings, so did each in its turn suggest separate events in our Saviour's history. He was born, and He rose again at midnight. At Prime, (or 7 A.M. according to our reckoning,) He was brought before Pilate. At the third, (or 9 A.M.) He was devoted to crucifixion by the Jews, and scourged. At the sixth, (or noon,) He was crucified. At the ninth, (or 3 P.M.) He expired. At Vespers He was taken down from the cross ; at which hour He had the day before eat the Passover, washed His Apostles' feet, and consecrated the Eucharist. At Completorium, or Compline, He endured the agony in the garden.

These separate Hours, however, require a more distinct notice. The night Service was intended for the end of the night, when it was still dark, but drawing towards day ; and, considering that the hour for rest was placed soon after sunset, it did not infringe upon the time necessary for repose. Supposing the time of sleep to extend from 8 or 9 P.M. to 3 or 4 in the morning, the worshipper might then rise without inconvenience to perform the service which was called variously by the name of Nocturns, or Matins, as we still indifferently describe the hours in which it took place, as night or morning. It consists, when full, of three parts or Nocturns, each made up of Psalms and Lessons ; and it ended in a Service, supposed to be used shortly before sunrise, and called Lauds, or Praises. This termination of the Nocturn Service is sometimes considered distinct from it, so as to make eight instead of seven Hours in the day ; as if in accordance with the text, " Give a portion to seven, and also to eight." Accordingly it is sometimes called by the name of Matins, instead of the Nocturns ; and sometimes both together are so called.

This subdivision of the night service has the effect of dividing the course of worship into two distinct parts, of similar structure with each other ; the three Nocturns, Lauds, and Prime, corresponding respectively to the three day hours (of the 3d, 6th, and 9th) Vespers and Compline. Of these the three day hours are made up of Psalms, Hymns, and Sentences. These are the

simplest of the Services, and differ very little from each other through the year. Lauds answer to Vespers, the sun being about to rise or about to set in the one or the other respectively. Each contains five Psalms, a Text, Hymn, Evangelical Canticle, Collect, and Commemoration of Saints. These hours are the most ornate of the Services, and are considered to answer to the morning and evening sacrifices of the Jews.

Prime and Compline were introduced at the same time (the fifth century), and are placed respectively at the beginning of day and the beginning of night. In each there is a Confession, four Psalms, a Hymn, Text, and Sentences.

The ecclesiastical day is considered to begin with the evening or Vesper service ; according to the Jewish reckoning, as alluded to in the text, "In the evening, and morning, and at noon-day, will I pray, and that instantly." The ancient Vespers are regarded by some to be the most solemn hour of the day. They were sometimes called the *Officium Lucernarum*¹. Prayers were in some places offered while the lamps were lighting ; and this rite was called *lumen offerre*². The Mozarabic service supplies an instance of this, in which the Office ran as follows :

" Kyrie eleyon, Christe eleyon, Kyrie eleyon. Pater noster, &c. In nomine Domini Iesu Christi, lumen cum pace. R. Amen. Hoc est lumen oblatum. R. Deo gratias."

On Festivals, the appropriate Services, beginning on the evening of the preceding day, are continued over the evening of the day itself ; so that there are in such cases two Vespers, called the First and the Second, of which the First are the more solemn.

This is the stated succession of the sacred offices through the day, but the observance of the precise hours has not been generally insisted on at any time, but has varied with local usages or individual convenience. Thus the Matin and Laud Services may be celebrated on the preceding evening, as is done (for instance) in the Sestine Chapel at Rome during Passion week,

¹ Vid. Socr. Hist. 22. Vide also *Lyra Apostolica*, xv.

² This ceremony must not be confused with the *Lucernarium*, or prayers at lighting the lamps ; which took place before the evening.

the celebrated *Miserere* being one of the Psalms in Lauds. Prime may be used just before or after sunrise ; the Third, soon after ; and soon after, the Sixth ; the Ninth, near dinner ; Vespers and Compline, after dinner. Or Prime, the Third, Sixth, and Ninth may come together two or three hours after sunrise. Noon, which in most ages has been the hour for the meal of the day, is made to divide the Services ; there is a rule, for instance, against Compline coming before dinner.

Such is the present order and use of the Breviary Services, as derived more or less directly from Apostolic practice. Impressed with their antiquity, our Reformers did not venture to write a Prayer-Book of their own, but availed themselves of what was ready to their hands : in consequence, our Daily Service is a compound of portions of this primitive ritual, Matins being made up of the Catholic Matins, Lauds, and Prime, and Even-song of Vespers and Compline. The reason why these changes were brought about will be seen in the following sketch of the history of the Breviary from the time of Gregory VII.

The word has been already explained to mean something between a directory and an harmony of offices ; but it is to be feared there was another, and not so satisfactory reason for the use of it. It implied an abridgement or curtailment of Services, and so in particular of the Scripture readings, whether Psalms, or Lessons, at least in practice. Of course there is no reason why the Church might not, in the use of her discretion, limit as well as select the portions of the inspired volume, which were to be introduced into her devotions ; but there were serious reasons why she should not defraud her children of "their portion of meat in due season ;" and it would seem, as if the eleventh or at least the twelfth century, a time fertile in other false steps in religion, must be charged also, as far as concerns Rome and its more intimate dependences, with a partial removal of the light of the written Word from the Sanctuary. Whatsoever benefit attended the adjustment of the offices in other respects, so far as the reading of Scripture was omitted, it was productive of evil, at least in prospect. An impulse was given, however slight in itself, which was followed up in the centuries which succeeded, and in all those churches which either then, or in the course of time, adopted the usage of Rome.

Even now that usage is not universally received in the Latin Communion, and it was in no sense enjoined on the whole Communion till after the Council of Trent; but from the influence of the papal see and of the monastic orders, it seems to have affected other countries from a much earlier date. This influence would naturally be increased by the circumstance that the old Roman Breviary had long before Gregory's time been received in various parts of Europe: in England, since the time of Gregory the Great, who, after the pattern of Leo, and Gelasius before him, had been a Reformer of it; in Basle, since the ninth century; in France and Germany by means of Pepin and Charlemagne; while Gregory VII. himself effected its reception in Spain. Other Breviaries however still were in use, as they are at this day. The Ambrosian Breviary used in the Church of Milan, derives its name from the great St. Ambrose; and in the ninth century Charles the Bald, while sanctioning the use of the Roman, speaks also of the usage of Jerusalem, of Constantinople, of Gaul, of Italy, and of Toledo.

In Gregory's Breviary there are no symptoms of a neglect of Scripture. It contains the offices for festival-days, Sundays, and week-days; Matins on festivals having nine Psalms and nine Lessons, and on Sunday's eighteen Psalms and nine Lessons, as at present. The course of the Scripture Lessons was the same as it had been before his time; as it is preserved in a manuscript of the thirteenth century. It will be found to agree in great measure both with the order of the present Breviary and with our own. From Advent to Christmas were read portions of the prophet Isaiah; from the Octave of the Epiphany to Septuagesima, St. Paul's Epistle to the Romans; from Septuagesima to the third Sunday in Lent, the book of Genesis, the i. xii. and xxvii. on the Sundays to which they are allotted in our own offices; on the fourth in Lent to Wednesday in Passion Week, Jeremiah; from Easter to the third Sunday after, the Apocalypse; from the third to the fifth, St. James; from the Octave of the Ascension to Pentecost, the Acts; after the Octave of Trinity to the last Sunday in July, the books of Kings; in August, Proverbs; in September, Job, Tobit, Judith, and Esther; in October, Maccabees; and in November, Ezekiel, Daniel, and other prophets.

Well would it have been if this laudable usage, received from the first ages, and confirmed by Pope Gregory VII., had been observed, according to his design, in the Roman Church; but his own successors were the first to depart from it. The example was set in the Pope's chapel of curtailing the sacred Services, and by the end of the twelfth century it had been followed in all the churches in Rome, except that of St. John Lateran. The *Frates Minores* (Minorists or Franciscans) adopted the new usage, and their Breviaries were in consequence remarkable for the title “secundum consuetudinem Romanæ Curiæ,” contrary to the usage of such countries as conformed to the Roman Ritual, which were guided by the custom of the churches in the city. Haymo, the chief of this order, had the sanction of Gregory X. in the middle of the thirteenth century, to correct and complete a change, which, as having begun in irregularity, was little likely to have fallen of itself into an orderly system; and his arrangements, which were conducted on the pattern of the Franciscan Devotions, nearly correspond to the Breviary, as it at present stands.

Haymo's edition, which was introduced into the Roman Church by Nicholas III. A.D. 1278, is memorable for another and still more serious fault. Graver and sounder matter being excluded, apocryphal legends of Saints were used to stimulate and occupy the popular mind; and a way was made for the use of those Invocations to the Virgin and other Saints, which heretofore were unknown in public worship. The addresses to the Blessed Mary in the Breviary, as it is at present constituted, are such as the following: the Ave Mary, before commencing every office through the day and at the end of Compline; at the end of Lauds and Vespers, an Antiphon invocatory of the Virgin; the Officium B. Mariae, on the Sabbath or Saturday, and sundry other offices, containing Hymns and Antiphons in her honour. These portions of the Breviary carry with them their own plain condemnation, in the judgment of an English Christian; no commendation of the general structure and matter of the Breviary itself will have any tendency to reconcile him to them; and it has been the strong feeling that this is really the case, that has led the writer of these pages fearlessly and securely to admit the real excellences, and to dwell upon the antiquity, of the Roman

Ritual. He has felt that, since the Romanists required an unqualified assent to the *whole* of the Breviary, and that there were passages which no Anglican ever could admit, praise the true Catholic portion of it as much as he might, he did not in the slightest degree approximate to a recommendation of Romanism. But to return ;—these Invocations and Services to the Blessed Virgin have been above enumerated, with a view of observing that, on the very face of them, they do not enter into the *structure* of the Breviary ; they are really, as they are placed, additions, and might easily have been added at some late period, as (e.g.) was the case with our own Thanksgiving, or the Prayer for the Parliament. This remark seems to apply to all the intrinsically exceptionable Addresses in the Breviary ; for as to the Confession at Prime and Compline, in which is introduced the name of the Blessed Virgin and other Saints, this practice stands on a different ground. It is not a simple gratuitous Invocation made to them, but it is an address to Almighty God in His *heavenly court*, as surrounded by His Saints and Angels, answering to St. Paul's charge to Timothy, “ before God and the Lord Jesus Christ and the elect Angels,” and to Daniel and St. John's address to the Angels who were sent to them. The same may even be said of the Invocation “ Holy Mary and all Saints¹,” &c. in the Prime Service, which Gavanti describes as being of very great antiquity. These usages certainly *now* do but sanction and encourage that direct worship of the Blessed Virgin and the Saints, which is the great practical offence of the Latin Church, and so are a serious evil ; but it is worth pointing out, that, as on the one hand they have more claim to be considered an integral part of the service, so on the other, more can be said towards their justification than for those addresses which are now especially under our consideration.

This is what occurs to observe on the first sight of these Invocations ; but we are not left to draw a conjectural judgment about them. Their history is actually known, and their recent introduction into the Church Services is distinctly confessed by Roman ritualists. .

¹ It is observable that the words “ Holy Mary” do not occur in the ancient Monastic Breviaries. The Confession at Prime and Compline does not occur in the Paris Breviary, 1735.

The Ave Mary, for instance, is made up of the Angel's salutation, "Hail, thou," &c. Elizabeth's "Blessed art thou among women," &c. and the words, "Holy Mary, Mother of God, pray for us sinners, now and in the hour of our death." The last clause "now and," &c. was confessedly added by the Franciscans in the beginning of the sixteenth century; and the words preceding it, "Holy Mary," &c. which Gavanti, after Baronius, wishes to attribute to the Council of Ephesus (A.D. 431), are acknowledged by the later critics, Grancolas and Merari, to have had no place in any form of prayer till the year 1508. Even the Scripture portion of the Ave Mary, which, as Merari observes, is an Antiphon rather than Prayer, and which occurs as such in the lesser office of the Blessed Virgin, and in St. Gregory's Sacramentary in the Mass Service for the fourth Sunday in Advent, is not mentioned by any devotional writer, nor by Councils, nor Fathers, up to the eleventh century, though they do enjoin the universal and daily use of the Creed and Lord's Prayer, which are in the present Breviary used with it. It first occurs among forms of prayer prescribed for the people in the statutes of Otho, Bishop of Paris, A.D. 1195, who was followed after the interval of a hundred years, by the regulations of Councils at Oxford and elsewhere. Another space of at least fifty years intervenes before the introduction of rosaries and crowns in honour of the Virgin. As to the Roman Breviary, it did not contain any part of the Ave Mary, till the promulgation of it by Pope Pius V., after the Tridentine Council, A.D. 1550.

The four Antiphons to the Blessed Virgin, used at the termination of the offices, are known respectively by their first words; the *Alma Redemptoris*, the *Ave Regina*, the *Regina cœli*, and the *Salve Regina*. Gavanti and Merari plainly tell us that they are not to be found in ancient authors. The *Alma Redemptoris* is the composition of Hermannus Contractus, who died A.D. 1054. The author of the *Ave Regina* is unknown, as is that of the *Regina cœli*. The *Salve Regina* is to be attributed either to Hermannus, or to Peter of Compostella. Gavanti would ascribe the last words "O clemens, O pia, O dulcis," &c. to St. Bernard, but Merari corrects him, the work in which they are contained being supposititious. These Antiphons seem to have

been used by the Franciscans after Compline from the thirteenth century; but are found in no Breviary before A. D. 1520.

The Saturday or Sabbath office of the Blessed Virgin was introduced, according to Baronius, by the monks of the Western church, about A. D. 1056.

The *Officium Parvum B. V. M.* was instituted by the celebrated Peter Damiani at the same date. It is said indeed to have been the restoration of a practice three hundred years old, and observed by John Damascene; which it may well have been: but there is nothing to show the identity of the Service itself with the ancient one, and that is the only point on which evidence would be important. Thirty years after its introduction by Damiani, it was made part of the daily worship by decree of Urban II.

The Breviary then, as it is now received, is pretty nearly what the Services became *in practice* in Rome, and among the Franciscans by the middle of the thirteenth century; the two chief points of difference between it and the ancient Catholic Devotions, being on the one hand its diminished allowance of Scripture reading, on the other its adoption of uncertain legends, and of Hymns and Prayers to the Virgin. However, the more grievous of these changes were not formally made in the Breviary itself, till the Pontificate of Pius V., after the Tridentine Council; at which time also it was imposed in its new form upon all the Churches in communion with Rome, except such as had used some other Ritual for above two hundred years. Not even at the present day, however, is this Roman novelty, as it may be called, in universal reception; the Paris Breviary, as corrected by the Archbishop of that city, A. D. 1735, differs from it considerably in detail, though still disfigured by the Invocations.

Before concluding this account of the Roman Breviary, it is necessary to notice one attempt which was made in the first part of the sixteenth century to restore it to a more primitive form. In the year 1536, Quignonius, Cardinal of Santa Crux, compiled a Breviary under the sanction of Clement VII., and published it under his successor, Paul III. This Ritual, the use of which was permitted, but not formally enjoined by the Holy See, was extensively adopted for forty years, when it was superseded by

the Franciscan Breviary, as the now authorized one may be called, in consequence of a Bull of Pius V. The Cardinal's Breviary was drawn up on principles far more agreeable to those on which the Reformation was conducted, and apparently with the same mixture of right and wrong in the execution. With a desire of promoting the knowledge of Scripture, it showed somewhat of a rude dealing with received usages, and but a deficient sense of what is improperly called the *imaginative* part of religion. His object was to adapt the Devotions of the Church for private reading, rather than chanting in choir, and so to encourage something higher than that almost theatrical style of worship, which, when reverence is away, will prevail, alternately with a slovenly and hurried performance, in the performance of Church Music. Accordingly he left out the Versicles, Responses, and Texts, which, however suitable in Church, yet in private took more time, as he says, to find out in the existing formularies than to read when found. He speaks in his preface expressly of the "perplexus ordo," on which the offices were framed. But his great reform was as regards the reading of Scripture. He complains that, whereas it was the ancient rule that the Psalms should be read through weekly and the Bible yearly, both practices had been omitted. The Ferial or week-day service had been superseded by the Service for feast-days, as being shorter: and for that reason every day, even through Lent, was turned into a festival. To obviate the temptation which led to this irregularity, he made the Ferial service about the length of that of the old feast day; and he found space in these contracted limits for the reading of the Psalms, and the whole Bible, except part of the Apocalypse, in the week and the year respectively, by omitting the popular legends of the Saints which had been substituted for them. He observes, that these compositions had been sometimes introduced without any public authority, or sanction of the Popes, merely at the will of individuals. Those which he retained, he selected from authors of weight, whether of the Greek or Latin Church. Besides, he omitted the *Officium Parvum B. M. V.*, on the ground that there were sufficient services in her honour independently of it. In all his reforms he professes to be returning to the practice of antiquity; and he

made use of the assistance of men versed “ in Latin and Greek, in divinity, and the *jus pontificium*.”

This Breviary was published in Rome, A. D. 1536, under the sanction, as has been said, of Paul III. However, it was not of a nature to please the divines of an age which had been brought up in the practice of the depraved Catholicism then prevalent; and its real faults, as they would appear to be, even enabled them to oppose it with justice. The Doctors of the Sorbonne proceeded to censure it as running counter in its structure to antiquity and the Fathers; and though they seem at length to have got over their objections to it, and various editions at Venice, Antwerp, Lyons, and Paris, showed that it was not displeasing to numbers in the Roman Communion, it was at length superseded by the Bull of Pius V. establishing the Franciscan Breviary, which had more or less grown into use in the course of the preceding three hundred years.

This account of Cardinal Quignonius's Breviary, and the circumstances under which it was compiled, will remind the English reader of the introductory remarks concerning the Service of the Church, prefixed to our Ritual; which he may read more profitably than heretofore, after the above illustrations of their meaning. For this reason they shall be here cited:

“ There was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted; as, among other things, it may plainly appear by the Common Prayers in the Church, commonly called Divine Service. The first original and ground whereof, if a man would search out by the Ancient Fathers, he shall find that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible, (or the greatest part thereof,) should be read over once every year; intending thereby that the Clergy, and especially such as were Ministers in the Congregation, should (by often reading and meditating on God's Word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, not to confute them that were adversaries to the truth; and further, that the people (by daily hearing of Holy Scripture read in the Church,) might continually

profit more and more in the knowledge of God, and be the more inflamed with the love of His true religion.

“ But these many years past, this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain Stories and Legends, with multitude of Responds, Verses, vain Repetitions, Commemorations, and Synodals ; that commonly when any book of the Bible was begun, after three or four chapters were read out, all the rest were unread. And in this sort the book of Isaiah was begun in Advent, and the book of Genesis in Septuagesima ; but they were only begun, and never read through. After like sort were other books of Holy Scripture used. And furthermore, notwithstanding that the ancient Fathers have divided the Psalms into seven portions, whereof every one was called a Nocturn, now of late time a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the rules called the Pie, and the manifold changings of the service, was the cause, that, to turn the book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

“ These inconveniences therefore considered, here is set forth such an Order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easy to be understood ; wherein (so much as may be) the reading of Holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.”

It remains but to enumerate the selections from the Breviary which follow. First has been drawn out, an Analysis of the Weekly Service, as well for Sunday as other days. This is followed by an ordinary Sunday Service at length, as it runs when unaffected by the occurrence of special feast or season, in order to ground the reader, who chooses to pursue the subject, in the course of daily worship as a whole. With the same object a Week-day Service has also been drawn out. Two por-

tions of extraordinary Services are then added, one from the Service for the Transfiguration, the other for the Festival of St. Lawrence, with a view of supplying specimens of a more elevated and impressive character. Next follows a design for a Service for March 21st, the day on which Bishop Ken was taken from the Church below, and another for a Service of thanksgiving and commemoration for the anniversaries of the days of death of friends or relations. These have been added, to suggest to individual Christians a means of carrying out in private the principle and spirit of those inestimable forms of devotion which are contained in our authorized Prayer-Book. The series is closed with an abstract of the Services for every day in Advent, fitting on to sections 2 and 3, which contain respectively the types of the Sunday and Week-day Service. Except by means of some such extended portion, it is impossible for the reader to understand the general structure, and appreciate the harmony of the Breviary.

Lastly, the writer of these pages feels he shall have to ask indulgence for such chance mistakes, in the detail of the following Services, as are sure to occur when an intricate system is drawn out and set in order, with no other knowledge of it than is supplied by the necessarily insufficient directions of a Rubric.

§ 1. *Analysis of the Seven Daily Services of the Church Catholic, as preserved in the Breviary.*

EVERY Service but Compline is commenced with privately saying the Lord's Prayer, and the Ave Mary, to which the Creed is added before Matins and Prime. In like manner, after Compline, all three are repeated. Every other Service ends with the Lord's Prayer in private, unless another Service immediately follows. Concerning the introduction of the Ave Mary, vid. supra, p. 11. This use of the Lord's Prayer in private before the beginning of the Service seems to have led the compilers of King Edward's First Book to open with the Lord's Prayer, only said aloud, not in private; but a pious custom has brought in again the private prayer, as before, though without prescribing any particular form. The compilers of King Edward's Second Book prefixed to the Lord's Prayer, the Sentences, and an Exhortation, Confession, and Absolution of their own. *After* these follows, "O Lord, open thou our lips," &c. which stands *first* in the Breviary Service.

1. "MATINS, or *Night Service, (after One, A.M.)*

Introduction.

Verse. O Lord, open Thou my lips.

Resp. And my mouth shall shew forth Thy praise.

(Each person to sign his lips with the Cross.)

Verse. O God, make speed to save me.

Resp. O Lord, make haste to help me.

(Each person to sign himself from the forehead to the breast.)

Glory be to the Father, &c.

As it was, &c. Amen."

(Ordinarily added) Hallelujah. (i. e. Praise ye the Lord.)

Psalm 95.—"O come let us sing," &c. with a verse called an Invitatory, "Let us worship the Lord: our Maker," divided into two parts, the whole being used before the 1st, 3rd, and 8th verse, and at the end, and again after the *Gloria Patri*, and the latter part after the 4th and 9th, and between the *Gloria* and the whole. This Invitatory varies with the season, but its general character is always preserved; e. g. in Advent, "O come

let us worship : the Lord, the King to come ;" or " the Lord is at hand : O come let us worship ;" again in Lent, " It is not to you lost labour that ye haste to rise up early : for the Lord hath promised a crown to those who wait for Him.". At Pentecost, " Hallelujah, the Spirit of the Lord hath filled the round world : O come let us worship, Hallelujah."

A Hymn follows according to the day, and terminates the Introduction ; then follow Psalms and Lessons, in one or three Nocturns, according as the Service is for Weekday or Sunday.

On Sunday, Eighteen Psalms with Nine Lessons ; viz.

Psalms 1, 2, 3, 6, 7, 8, 9, & 10, 11, 12, 13, 14, 15.

A passage from Scripture, in three parts—(*according to the time of the Year.*)

Psalms 16, 17, 18.

A passage from some Father of the Church, in three parts.

Psalms 19, 20, 21.

A comment on some passage of the Gospel, in three parts.

On Weekdays, Twelve Psalms with Three Lessons, viz.

On Monday.

Psalms 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38.

A passage in three parts from Scripture or the Fathers.

On Tuesday.

Psalms 39, 40, 41, 42, 44, 45, 46, 47, 48, 49, 50, 52.

A passage in three parts, &c. as on *Monday*.

On Wednesday.

Psalms 53. 55. 56, 57, 58, 59, 60, 61, 62. 64. 66. 68.

A passage, &c.

On Thursday.

Psalms 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80.

A passage, &c.

On Friday.

Psalms 81, 82, 83, 84, 85, 86, 87, 88, 89, 94, 96, 97.

A passage, &c.

On Saturday.

Psalms 98, 99, 100, or 92. (*according to the day*) 101, 102, 103, 104, 105, 106, 107, 108, 109.

A passage, &c.

Then on every day of the week follows the

Te Deum Laudamus.

This noble Hymn follows in this place with especial propriety, on Sundays and other Festivals; viz. after the reading the words of Prophets and Apostles, and the writings and histories of Saints and Martyrs, all of whom are commemorated in it. On all days it impressively winds up the Service which precedes.

LAUDS ;—(*appended to the Matins towards the first twilight.*)

Verse. "O God, make speed, &c.

Resp. O Lord, make haste," &c.

Glory be, &c.

As it was, &c. Amen. Hallelujah.

Then five Psalms, viz. on

Sunday.

Psalms 93. 100. 63 and 67.

The Song of the Three Children.

Psalm 148—150.

Monday.

Psalms 51. 5. 63. Song of Isaiah. (Is. xii.) Psalm 148.

Tuesday.

Psalms 51. 43. 63. Song of Hezekiah. (Is. xxxviii.) Psalm 148.

Wednesday.

Psalms 51. 65. 63. Song of Hannah. (1 Sam. ii. Psalm 148.)

Thursday.

Psalms 51. 90. 63. Song of Moses. (Ex. xv.) Psalm 148.

Friday.

Psalms 51. 143. 63. Song of Habakkuk. (Hab. iii.) Psalm 148.

Saturday.

Psalms 51. 92. 63. Song of Moses. (Deut. xxxii.) Psalm 148.

The Service ends on all days with a Text (Capitulum), a Hymn and a Collect (Oratio), varying with the day and season; the Song of Zacharias (Benedictus) being interposed between the Hymn and Collect, and several stated Collects, Invocations, and Sentences following.

2. PRIME, on the Rising of the Sun.

Verse. "O God, make speed, &c.

Resp. O Lord, make haste, &c. and the *Gloria Patri*," &c. as before.

A Hymn, the same every day in the year. Then four Psalms (except Saturday when there are three,) viz.

Psalm 54 ;—

Sunday.—Psalm 118, or (*sometimes*) 93.

Monday.—Psalm 24.

Tuesday.—Psalm 25.

Wednesday.—Psalm 26.

Thursday.—Psalm 23.

Friday.—Psalm 22.

Saturday.—Psalm is omitted.

Then, throughout the week,—

Psalm 119, v. 1—32. in two parts.

Then, on *Saturday* only, follows the Psalm Quicunque, commonly called the Athanasian Creed. It is a far truer view of this venerable composition, to consider it a Psalm or Hymn of praise, and of concurrence in God's appointments, as Psalm 118

or 139, or the Te Deum, than as a formal Creed ; and by using it weekly, its living character and spirit are incorporated into the Christian's devotions, and its influence on the heart, as far as may be, secured. The time, too, should be observed. The dawn of the first day of the week.

The Service concludes with a Text (Capitulum); with the Lord's Prayer, privately: a Confession of Priest to People, and in turn of People to Priest, and a corresponding Absolution; Sentences; Collect, the Third, for grace in our own Morning Service, a Lesson from the Book of Martyrs; an Invocation of St. Mary and All Saints; Sentences, with the Lord's Prayer, privately; Collect, the Second, at the end of our Communion Service; a Short Lesson; and Sentences.

3. The THIRD (*Nine A.M.*) 4. SIXTH (*noon.*) 5. NINTH
(*Three P.M.*)

“O God, make speed,” &c. as before.

A Hymn, the same throughout the year, at the same hours respectively: then—

At the Third.—Psalm 119, v. 33—80. in three parts.

At the Sixth.—Psalm 119, v. 81—128. in three parts.

At the Ninth.—Psalm 119, v. 129—176. in three parts.

Thus the whole of the 119th Psalm is gone through every day in the year.

Then a Text (Capitulum) and Sentences, with the Lord's Prayer, privately, varying with the time of the year. Then the Collect for the day or week.

6. VESPERS. (*Evening.*)

“O God, make speed,” &c. as before; then Five Psalms, viz. on.

Sunday.—Psalms 110, 111, 112, 113, 114, and 115.

Monday.—Psalms 116, in two parts, 117. 120, 121.

Tuesday.—Psalms 122, 123, 124, 125, 126.

Wednesday.—Psalms 127, 128, 129, 130, 131.

Thursday.—Psalms 132, 133, 135, 136, 137.

Friday.—Psalms 138, 139, 140, 141, 142.

Saturday.—Psalms 144, 145, 146, 147, in two parts.

Then on every day a Text (Capitulum), a Hymn, and the Collect, all varying with the day and season; between the Hymn and Collect always is interposed the Magnificat, sometimes with Sentences after it. The Service ends, as Lauds, with Collects and Invocations.

7. COMPLINE. (Bed-time.)

This Service is almost invariable throughout the year.

It begins with a Blessing for the ensuing night; a Short Lesson; the Confession and Absolution as at Prime; Sentences; then four Psalms, viz.

Psalms 4. 31, down to v. 6. 91. 134.

A Hymn: Text (Capitulum); Sentences; Song of Simeon (Luke ii.); Sentences with the Lord's Prayer and Creed, privately; Collect for safety during the night. The Service ends with an Antiphon in praise of the Virgin, and Collect upon it.

To this Sketch of the Services must be added a few words concerning the Antiphons and Benedictions which occur throughout them, but have not been noticed in their places.

The Antiphons or Anthems are sentences preceding and succeeding the Separate Psalms and Songs, and are ordinarily verses taken from the particular compositions to which they are attached. They seem to answer the purpose of calling attention to what is coming, of interpreting it, or of pointing out the particular part of it which is intended to bear on the Service of the day; in all respects answering the place of what is called by musicians a key note. They are repeated at the end, as if to fix the impression or the lesson intended.

Antiphons are introduced in other connexions, as before Collects; such are those, for instance, in the Commemorations of

the Blessed Virgin and the Apostles in Vespers and Lauds. Such, too, are the Antiphons to the Blessed Virgin placed at the end of Compline, to which especial attention was above directed (p. 11), on the ground of their objectionable nature. They shall be here given, in order to show clearly, as a simple inspection of them will suffice to do, the utter contrariety between the Roman system, as actually existing, and our own ; which, however similar in certain respects, are in others so at variance, as to make any attempt to reconcile them together in their present state perfectly nugatory. Till Rome moves towards us, it is quite impossible that we should move towards Rome ; however closely we may approximate to her in particular doctrines, principles, or views. In reading the following, it should be recollected, indeed, that Antiphons are not, strictly speaking, Prayers, but Sentences applied to the particular purpose of meditation, thanksgiving, &c. ; yet the following, taken together, are quite beyond the power of any defence which might thence be available for less explicit compositions.

✓ *From Advent to the Purification.*

Alma Redemptoris Mater quæ pervia
celi
Porta manes, et stella maris, succurre
cadenti,
Surgere qui curat, populo ; tu quæ
genuisti,
Naturæ mirante, tuum sanctum Geni-
torem,
Virgo prius ac posterius, Gabrielis ab
ore
Sumens illud Ave, peccatorum mi-
serere.

Kindly Mother of the Redeemer, who
art ever of heaven
The open gate, and the star of the
sea, aid a fallen people,
Which is trying to rise again ; thou
who didst give birth,
While Nature marvelled how, to thy
Holy Creator,
Virgin both before and after, from
Gabriel's mouth,
Accepting the All hail, be merciful
towards sinners.

From the Purification to Good Friday.

Ave, Regina cœlorum !
Ave, Domina Angelorum !
Salve radix, salve porta !
Ex quâ mundo lux est orta.
Gaudie, Virgo gloriosa,
Super omnes speciosa ;
Vale, o valde decora,
Et pro nobis Christum exora.

Hail, O Queen of the heavens !
Hail, Lady of Angels !
Hail, the root ! hail, the gate !
Whence to the world light is risen.
Rejoice, O glorious Virgin,
Beautiful above all ;
Farewell, O thou most comely,
And prevail on Christ for us by thy
prayer.

From Easter to the First Week complete after Pentecost.

Regina celi, lætare,	Rejoice, O queen of heaven,
Alleluia.	Hallelujah.
Quia quem meruisti portare,	For He, whom for thy obedience' sake
Alleluia.	thou didat bear,
Alleluia.	Hallelujah.
Resurrexit, sicut dixit,	Is risen, as he said,
Alleluia.	Hallelujah.
Ora pro nobis Deum.	Pray thou God for us.
Alleluia.	Hallelujah.

From Trinity tide to Advent.

Salve Regina, mater misericordiæ, vita, dulcedo et spes nostra, salve. Ad te clamamus exiles, filii Hevæ. Ad te suspiramus, gementes et flentes in hac lachrymarum valle. Eja ergo advocata nostra, illos tuos misericordes oculos ad nos converte, et Jesum benedictum fructum ventris tui, nobis post hoc exilium ostende. O clemens, O pia, O dulcis Virgo Maria.

Hail O Queen, the mother of mercy, our life, sweetness, and hope, hail. To thee we exiles cry out, the sons of Eve. To thee we sigh, groaning and weeping in this valley of tears. Come then O our Patroness, turn thou on us those merciful eyes of thine, and show to us, after this exile, Jesus the blessed fruit of thy womb. O gracious, O pitiful, O sweet Virgin Mary.

These Antiphons have already been shown to be of comparatively modern origin; which indeed is sufficiently clear from their composition, independently of the question of doctrine. The Absolutions and Benedictions on the other hand seem, from their doctrinal character, to come from high antiquity. Wheatley remarks that the precise *indicative* Absolution, such as it occurs in our Visitation for the Sick, though altogether justifiable and edifying, did not come into use till the twelfth century; that is, about the time of the above innovations in commemorating the Blessed Virgin. Now the Absolutions and Benedictions in the Breviary happen, on the contrary, to be of a remarkably simple character; they are uniformly in the shape of *petitions* to Almighty God, and they include the Minister using them, being worded in the first, not the second person. Again, in the *quasi* Absolution, after the stated Confession at Prime and Compline, it is to be noticed, that the People absolve the Priest, before, and in the same words in which, the Priest absolves the People, as if vindicating to the *body* of Christians that sacramental

power, (whatever may be its degree,) which might have seemed inconsistent with the special stress laid by Romanism on Sacerdotal gifts. An Absolution occurs in each Nocturn between the Psalms and Lessons: a short Benediction is pronounced before the reading of each of the latter, being first asked for by the Reader.

§ 2. SERVICE FOR SUNDAY, JUNE 21, 1801.

Fourth Sunday after Pentecost.

1. MATIN SERVICE.

O LORD, open Thou my lips.

And my mouth shall shew forth Thy praise.

O God, make speed to save me.

O Lord make haste to help me.

Glory be, &c. Amen.

Praise ye the Lord. (Hallelujah.)

(a.) *Invitatory.* Let us worship the Lord: our Maker.

Let us worship, &c.

Psalm 95. O come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew ourselves glad in him with psalms.

Let us worship the Lord our Maker.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

Our Maker.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship and fall down: and kneel before the Lord Our Maker;

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

Let us worship the Lord our Maker.

To-day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness.

When your fathers tempted me: proved me, and saw my works.

Our Maker.

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts; for they have not known my ways.

Unto whom I swear in my wrath ; that they should not enter into my rest.

Let us worship the Lord our Maker.

Glory be, &c.

As it was in the beginning, &c. *Amen.*

Our Maker.

Let us worship the Lord our Maker.

(b.) *Hymn.*

Let us arise, and watch by night,
And meditate always ;

[Nocte surgentes.] And chant, as in our Maker's sight,
United hymns of praise.

So, singing with the Saints in bliss,
With them we may attain
Life everlasting after this,
And heaven for earthly pain.

Grant it to us, O Father, Son,
And Spirit, God of grace,
To whom all worship shall be done
In every time and place. *Amen.*

NOCTURN 1.

(c.) *Antiphon.*

Serve ye the Lord.

Psalm 1. (1)

BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful ;

But his delight is in the law of the Lord : and in his law will he exercise himself day and night.

And he shall be like a tree planted by the water-side : that will bring forth his fruit in due season.

His leaf also shall not wither: and look, whatsoever he doeth, it shall prosper.

As for the ungodly, it is not so with them : but they are like the chaff, which the wind scattereth away from the face of the earth.

Therefore the ungodly shall not be able to stand in the judgment: neither the sinners in the congregation of the righteous.

But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish. Glory be, &c.

Psalm 2. (2)

Why do the heathen so furiously rage together: and why do the people imagine a vain thing?

The kings of the earth stand up, and the rulers take counsel together: against the Lord, and against his Anointed.

Let us break their bonds asunder: and cast away their cords from us.

He that dwelleth in heaven shall laugh them to scorn: the Lord shall have them in derision.

Then shall he speak unto them in his wrath: and vex them in his sore displeasure.

Yet have I set my King: upon my holy hill of Sion.

I will preach the law, whereof the Lord hath said unto me: Thou art my Son, this day have I begotten thee.

Desire of me, and I shall give thee the heathen for thine inheritance: and the utmost parts of the earth for thy possession.

Thou shalt bruise them with a rod of iron: and break them in pieces like a potter's vessel.

Be wise now therefore, O ye kings: be learned, ye that are judges of the earth.

Serve the Lord in fear: and rejoice unto him with reverence.

Kiss the Son, lest he be angry, and so ye perish from the right way: if his wrath be kindled, (yea, but a little) blessed are all they that put their trust in him. Glory be, &c.

Psalm 3. (3)

Lord, how are they increased that trouble me: many are they that rise against me.

Many one there be that say of my soul: There is no help for him in his God.

But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

I did call upon the Lord with my voice: and he heard me out of his holy hill.

I laid me down and slept, and rose up again: for the Lord sustained me.

I will not be afraid for ten thousands of the people: that have set themselves against me round about.

Up, Lord, and help me, O my God: for thou smitest all mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly.

Salvation belongeth unto the Lord: and thy blessing is upon thy people. Glory be, &c.

Psalm 6. (4)

O Lord, rebuke me not in thine indignation; neither chasten me in thy displeasure.

Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

My soul also is sore troubled: but, Lord, how long wilt thou punish me?

Turn thee, O Lord, and deliver my soul: O save me for thy mercies' sake.

For in death no man remembereth thee: and who will give thee thanks in the pit.

I am weary of my groaning; every night wash I my bed: and water my couch with my tears.

My beauty is gone for very trouble: and worn away because of all mine enemies.

Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my petition: the Lord will receive my prayer.

All mine enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly. Glory be, &c.

Serve the Lord in fear, and rejoice unto him with reverence.

God is a righteous judge.

O Lord my God, in thee have I put my trust: save me from all them that persecute me, and deliver me

Lest he devour my soul like a lion, and tear it in pieces: while there is none to help.

O Lord my God, if I have done any such thing: or if there be any wickedness in my hands;

If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cause is mine enemy;

Then let mine enemy persecute my soul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the dust.

Stand up, O Lord, in thy wrath, and lift up thyself, because of the indignation of mine enemies: arise up for me in the judgment that thou hast commanded.

And so shall the congregation of the people come about thee: for their sakes therefore lift up thyself again.

The Lord shall judge the people; give sentence with me, O Lord: according to my righteousness, and according to the innocency that is in me.

O let the wickedness of the ungodly come to an end: but guide thou the just.

For the righteous God: trieth the very hearts and reins.

My help cometh of God: who preserveth them that are true of heart.

God is a righteous judge, strong and patient: and God is provoked every day.

If a man will not turn, he will whet his sword: he hath bent his bow, and made it ready.

He hath prepared for him the instruments of death: he ordaineth his arrows against the persecutors.

Behold, he travelleth with mischief: he hath conceived sorrow, and brought forth ungodliness.

He hath graven and digged up a pit: and is fallen himself into the destruction that he made for other.

For his travail shall come upon his own head: and his wickedness shall fall on his own pate.

I will give thanks unto the Lord, according to his righteousness: and I will praise the name of the Lord most High. Glory be, &c.

Psalm 8, (6)

O Lord our Governor, how excellent is thy Name in all the world: thou that hast set thy glory above the heavens!

Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy, and the avenger.

For I will consider thy heavens, even the works of thy fingers: the moon and the stars, which thou hast ordained.

What is man, that thou art mindful of him: and the son of man, that thou visitest him?

Thou madest him lower than the angels: to crown him with glory and worship.

Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet;

All sheep and oxen: yea, and the beasts of the field;

The fowls of the air, and the fishes of the sea: and whatsoever walketh through the paths of the seas.

O Lord our Governor: how excellent is thy Name in all the world! Glory be, &c.

Psalms 9 & 10. (7) I will give thanks unto thee, O Lord, with my whole heart: I will speak of all thy marvellous works.

I will be glad and rejoice in thee: yea, my songs will I make of thy name, O thou most Highest.

While mine enemies are driven back: they shall fall and perish at thy presence.

For thou hast maintained my right and my cause: thou art set in the throne that judgest right.

Thou hast rebuked the heathen, and destroyed the ungodly: thou hast put out their name for ever and ever.

O thou enemy, destructions are come to a perpetual end: even as the cities which thou hast destroyed; their memorial is perished with them.

But the Lord shall endure for ever: he hath also prepared his seat for judgment.

For he shall judge the world in righteousness: and minister true judgment unto the people.

The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

And they that know thy Name will put their trust in thee: for thou, Lord, hast never failed them that seek thee.

O praise the Lord which dwelleth in Sion: shew the people of his doings.

For when he maketh inquisition for blood, he remembereth them: and forgetteth not the complaint of the poor.

Have mercy upon me, O Lord; consider the trouble which I suffer of them that hate me: thou that liftest me up from the gates of death.

That I may shew all thy praises within the ports of the daughter of Sion: I will rejoice in thy salvation.

The heathen are sunk down in the pit that they made: in the same net which they hid privily, is their foot taken.

The Lord is known to execute judgment: the ungodly is trapped in the work of his own hands.

The wicked shall be turned into hell: and all the people that forget God.

For the poor shall not alway be forgotten: the patient abiding of the meek shall not perish for ever.

Up, Lord, and let not man have the upper hand: let the heathen be judged in thy sight.

Put them in fear, O Lord: that the heathen may know themselves to be but men.

Why standest thou so far off, O Lord: and hidest thy face in the needful time of trouble?

The ungodly for his own lust doth persecute the poor: let them be taken in the crafty wiliness that they have imagined.

For the ungodly hath made boast of his own heart's desire: and speaketh good of the covetous, whom God abhorreth.

The ungodly is so proud, that he careth not for God: neither is God in all his thoughts.

His ways are always grievous: thy judgments are far above out of his sight, and therefore defieth he all his enemies.

For he hath said in his heart, Tush, I shall never be cast down: there shall no harm happen unto me.

His mouth is full of cursing, deceit, and fraud: under his tongue is ungodliness and vanity.

He sitteth lurking in the thievish corners of the streets: and privily in his lurking dens doth he murder the innocent: his eyes are set against the poor.

For he lieth waiting secretly, even as a lion lurking he in his den: that he may ravish the poor.

He doth ravish the poor: when he getteth him into his net.

He falleth down, and humbleth himself: that the congregation of the poor may fall into the hands of his captains.

He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will never see it.

Arise, O Lord God, and lift up thine hand: forget not the poor.

Wherefore should the wicked blaspheme God: while he he doth say in heart, Tush, thou God carest not for it.

Surely thou hast seen it: for thou beholdest ungodliness and wrong.

That thou mayest take the matter into thy hand: the poor committeth himself unto thee; for thou art the helper of the friendless.

Break thou the power of the ungodly and malicious: take away his ungodliness, and thou shalt find none.

The Lord is King for ever and ever: and the heathen are perished out of the land.

Lord, thou hast heard the desire of the poor: thou preparest their heart, and thine ear hearkeneth thereto.

To help the fatherless and poor unto their right: that the man of the earth be no more exalted against them. Glory be, &c.

In the Lord put I my trust: how say ye then to my soul, that she should flee as a bird unto the hill?

For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily shoot at them which are true of heart.

For the foundations will be cast down: and what hath the righteous done?

The Lord is in his holy temple: the Lord's seat is in heaven.

His eyes consider the poor: and his eyelids try the children of men.

The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedness, doth his soul abhor.

Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest: this shall be their portion to drink.

For the righteous Lord loveth righteousness: his countenance will behold the thing that is just. Glory be, &c.

Psalm 11. (8)

(d) *Antiphon.*

God is a righteous judge, strong and patient: shall God be angry every day?

(e) *Antiphon.**Psalm 12. (9)*

Thou shalt keep them, O Lord.

Help me, Lord, for there is not one godly man left: for the faithful are minished from among the children of men.

They talk of vanity every one with his neighbour: they do but flatter with their lips, and dissemble in their double heart.

The Lord shall root out all deceitful lips: and the tongue that speaketh proud things.

Which have said, with our tongue will we prevail: we are they that ought to speak; who is Lord over us?

Now for the comfortless troubles' sake of the needy: and because of the deep sighing of the poor;

I will up, saith the Lord: and will help every one from him that swelleth against him, and will set him at rest.

The words of the Lord are pure words: even as the silver which from the earth is tried, and purified seven times in the fire.

Thou shalt keep them, O Lord: thou shalt preserve him from this generation for ever.

The ungodly walk on every side: when they are exalted, the children of men are put to rebuke. Glory be, &c.

How long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?

How long shall I seek counsel in my soul, and be so vexed in my heart: how long shall mine enemies triumph over me?

Consider and hear me, O Lord my God: lighten mine eyes that I sleep not in death;

Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoice at it.

But my trust is in thy mercy: and my heart is joyful in thy salvation.

I will sing of the Lord, because he hath dealt so lovingly with me: yea, I will praise the Name of the Lord most Highest. Glory be, &c.

The fool hath said in his heart: There is no God.

They are corrupt, and become abominable in their doings: there is none that doeth good, no, not one.

The Lord looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no, not one.

*Psalm 13. (10)**Psalm 14. (11)*

Their throat is an open sepulchre; with their tongues have they deceived: the poison of asps is under their lips.

Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

Destruction and unhappiness is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

Have they no knowledge, that they are all such workers of mischief: eating up my people as it were bread, and call not upon the Lord?

There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

As for you, ye have made a mock at the counsel of the poor: because he putteth his trust in the Lord.

Who shall give salvation unto Israel out of Sion! when the Lord turneth the captivity of his people: then shall Jacob rejoice, and Israel shall be glad. Glory be, &c.

Psalm 15. (12)

Lord, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?

Even he that leadeth an uncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.

He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour.

He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.

He that hath not given his money upon usury: nor taken reward against the innocent.

Whoso doeth these things shall never fall. Glory
be, &c.

Thou shalt keep them, O Lord: thou shalt preserve him.

I have thought upon thy Name, O Lord, in the night

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Keep thy law.

*The Lord's Prayer.
(Privately till the
Lord comes.)*

Our Father, &c.

Lead us not into temptation.

41 3 43

O Lord Jesu Christ, hear the prayers of thy servants, and have mercy upon us, who with the Father and the Holy Ghost, livest and reignest world without end. Amen.

[*Jube, Domine,
benedicere.*]

Benediction 1.

Lesson 1.

1 Sam. xvii. 1—7. Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth to Judah*, and pitched between Shochoh and Azekah, in Ephes-dammim.

And Saul and the men of Israel were gathered together and pitched by the valley of Elah, and set the battle in array against the Philistines.

And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was a valley between them.*

And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height *was* six cubits and a span.

And *he had* an helmet of brass upon his head, and he *was* armed with a coat of mail; and the weight of the coat *was* five thousand shekels of brass.

And *he had* greaves of brass upon his legs, and a target of brass between his shoulders.

And the staff of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him.

But Thou, O Lord, have mercy upon us.

Thanks be to God.

Response 1.

*Prepare your hearts unto the Lord, and serve Him only;
and He will deliver you out of the hand of the Philistines.*

If ye do return unto the Lord with all your hearts, then put away the strange gods from among you.

And He will deliver you out of the hands of the Philistines.

Benediction 2.

Reader.—Sir, pray for a blessing.

Minister.—The only-begotten Son of God, vouchsafe to bless and succour us. Amen.

Lesson 2.

1 Sam. xvii. 8—11. And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.

If he be able to fight with me, and to kill me, then will

we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

And the Philistine said, I defy the armies of Israel this day: give me a man that we may fight together.

When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

But Thou, O Lord, have mercy upon us.

Thanks be to God.

Response 2.

God is the avenger of all men. He hath sent His angel, and taken me from my Father's sheep; and hath anointed me with the oil of His mercy.

The Lord hath delivered me out of the mouth of the lion, and out of the paw of the bear.

And hath anointed me with the oil of His mercy.

Reader.—Sir, pray for a blessing.

The Benediction. 3. *Minister.*—The grace of the Holy Ghost illuminate our minds and hearts. *Amen.*

Lesson 3. Now David *was* the son of that Ephrathite of Beth-lehem-
1 Sam. xvii. 12—16. *judah*, whose name *was* Jesse; and he had eight sons: and the man went among men *for* an old man in the days of Saul.

And the three eldest sons of Jesse went, *and* followed Saul to the battle: and the names of his three sons that went to the battle *were* Eliab the first-born; and next unto him, Abinadab; and the third, Shammah.

And David *was* the youngest; and the three eldest followed Saul.

But David went and returned from Saul, to feed his father's sheep at Bethlehem.

And the Philistine drew near, morning and evening, and presented himself forty days.

But thou, O Lord, have mercy upon us.

Thanks be to God.

Response 3.

The Lord, who delivered me out of the mouth of the lion, and out of the paw of the bear, He shall deliver me from the hands of mine enemies.

God hath sent forth His mercy and truth; my soul is among lions.

He shall deliver me from the hands of mine enemies.

Glory be, &c.

He shall deliver me from the hands of mine enemies.

NOCTURN II.

(g) *Antiphon.**Psalm 16. (13)*

My goods.

Preserve me, O God : for in thee I have put my trust.

O my soul, thou hast said unto the Lord : thou art my God, my goods are nothing unto thee.

All my delight is upon the saints, that are in the earth : and upon such as excel in virtue.

But they that run after another god : shall have great trouble.

Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.

The Lord himself is the portion of mine inheritance, and of my cup : thou shalt maintain my lot.

The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

I will thank the Lord for giving me warning : my reins also chasten me in the night-season.

I have set God always before me : for he is on my right hand, therefore I shall not fall.

Wherefore my heart was glad, and my glory rejoiced : my flesh also shall rest in hope.

For why ? thou shalt not leave my soul in hell : neither shalt thou suffer thy Holy One to see corruption.

Thou shalt show me the path of life ; in thy presence is the fulness of joy : and at thy right hand there is pleasure for evermore. Glory be, &c.

(g) *Antiphon.*

My goods are nothing unto Thee ; in Thee have I put my trust, preserve me, O God.

(h) *Antiphon.**Psalm 17. (14)*

Because of the words of Thy lips.

Hear the right, O Lord, consider my complaint : and hearken unto my prayer, that goeth not out of feigned lips.

Let my sentence come forth from thy presence : and let thine eyes look upon the thing that is equal.

Thou hast proved and visited mine heart in the night season ; thou hast tried me, and shalt find no wickedness in me : for I am utterly purposed that my mouth shall not offend.

Because of men's works that are done against the words of thy lips : I have kept me from the ways of the destroyer.

O hold thou up my goings in thy paths : that my footsteps slip not.

I have called upon thee, O God, for thou shalt hear me : incline thine ear to me, and hearken unto my words.

Show thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

Keep me as the apple of an eye: hide me under the shadow of thy wings.

From the ungodly that trouble me: mine enemies compass me round about to take away my soul.

They are inclosed in their own fat: and their mouth speaketh proud things.

They lie waiting in our way on every side: turning their eyes down to the ground;

Like as a lion that is greedy of his prey. and as it were a lion's whelp lurking in secret places.

Up, Lord, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of thine;

From the men of thy hand, O Lord, from the men, I say, and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

They have children at their desire: and leave the rest of their substance for their babes.

But as for me, I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it. Glory be, &c.

(h) *Antiphon.* Because of the words of Thy lips, I have kept me from the ways of the destroyer.

(i) *Antiphon.* I will love Thee.

Psalm 18. (15) . . . O Lord, my strength; the Lord is my stony rock, and my defence: my Saviour, my God, and my might, in whom I will trust; my buckler, the horn also of my salvation, and my refuge.

I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

The sorrows of death compassed me: and the overflowings of godliness made me afraid.

The pains of hell came about me: the snares of death overtook me.

In my trouble I will call upon the Lord: and complain unto my God.

So shall he hear my voice out of his holy temple: and my complaint shall come before him, it shall enter even into his ears.

The earth trembled and quaked: the very foundations also of the hills shook, and were removed, because he was wroth.

There went a smoke out in his presence: and a consuming fire out of his mouth, so that coals were kindled at it.

He bowed the heavens also, and came down: and it was dark under his feet.

He rode upon the cherubims, and did fly: he came flying upon the wings of the wind.

He made darkness his secret place: his pavilion round about him with dark water, and thick clouds to cover him.

At the brightness of his presence his clouds removed: hailstones, and coals of fire.

The Lord also thundered out of heaven, and the Highest gave his thunder: hail-stones, and coals of fire.

He sent out his arrows, and scattered them: he cast forth lightnings, and destroyed them.

The springs of waters were seen, and the foundations of the round world were discovered, at thy chiding, O Lord; at the blasting of the breath of thy displeasure.

He shall send down from on high to fetch me: and shall take me out of many waters.

He shall deliver me from my strongest enemy, and from them which hate me: for they are too mighty for me.

They prevented me in the day of my trouble: but the Lord was my upholder.

He brought me forth also into a place of liberty: he brought me forth, even because he had a favour unto me.

The Lord shall reward me after my righteous dealing: according to the cleanness of my hands shall he recompense me.

Because I have kept the ways of the Lord: and have not forsaken my God, as the wicked doeth.

For I have an eye unto all his laws: and will not cast out his commandments from me.

I was also uncorrupt before him: and eschewed mine own wickedness.

Therefore shall the Lord reward me after my righteous dealing: and according unto the cleanness of my hands in his eye-sight.

With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.

With the clean thou shalt be clean: and with the froward thou shalt learn frowardness.

For thou shalt save the people that are in adversity: and shalt bring down the high looks of the proud.

Thou also shalt light my candle: the Lord my God shall make my darkness to be light.

For in thee I shall discomfit an host of men: and with the help of my God I shall leap over the wall.

The way of God is an undefiled way: the word of the Lord also is tried in the fire; he is the defender of all them that put their trust in him.

For who is God, but the Lord: or who hath any strength, except our God?

It is God that girdeth me with strength of war; and maketh my way perfect.

He maketh my feet like harts' feet: and setteth me up on high.

He teacheth mine hands to fight: and mine arms shall break even a bow of steel.

Thou hast given me the defence of thy salvation: thy right hand also shall hold me up, and thy loving correction shall make me great.

Thou shalt make room enough under me for to go: that my footsteps shall not slide.

I will follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them.

I will smite them, that they shall not be able to stand: but fall under my feet.

Thou hast girded me with strength unto the battle: thou shalt throw down mine enemies under me.

Thou hast made mine enemies also to turn their backs upon me: and I shall destroy them that hate me.

They shall cry, but there shall be none to help them: yea, even unto the Lord shall they cry, but he shall not hear them.

I will beat them as small as the dust before the wind: I will cast them out as the clay in the streets.

Thou shalt deliver me from the strivings of the people: and thou shalt make me the head of the heathen.

A people whom I have not known: shall serve me.

As soon as they hear of me, they shall obey me: but the strange children shall dissemble with me.

The strange children shall fail: and be afraid out of their prisons.

The Lord liveth, and blessed be my strong helper: and praised be the God of my salvation.

Even the God that seeth that I be avenged: and subdueth the people unto me.

It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries: thou shalt rid me from the wicked man.

For this cause will I give thanks unto thee, O Lord, among the Gentiles: and sing praises unto thy Name.

Great prosperity giveth he unto his king: and sheweth

loving-kindness unto David his Anointed, and unto his seed for evermore. Glory be, &c.

(i) *Antiphon.* I will love Thee, O Lord, my strength.

(j) *Verse and Response.* Thou also, O Lord, shalt light my candle.

The Lord my God shall make my darkness to be light.

The Lord's Prayer. Our Father, &c.

(*Privately.*) And lead us not into temptation.

But deliver us from evil.

Absolution 2. His pity and mercy succour us, who with the Father and the Holy Ghost liveth and reigneth world without end. *Amen.*

Reader.—Sir, pray for a blessing.

Benediction 4. *Minister.*—God the Father Almighty, be favourable and gracious to us. *Amen.*

Lesson 4. The children of Israel presented themselves against their (*Sermon of St. Augustine, Bishop*) adversaries forty days. Which signifieth the present world having four seasons and four parts of the earth, and in which the Christian people ceaseth not to war against Goliath and his host, that is, with the devil and his angels. Yet they could not conquer, except that Christ, the true David, had descended with his staff, even the mystery of His Cross. For before the coming of Christ, dearly beloved brethren, the devil was at liberty ; but when Christ came, He did towards him what the Gospel speaketh of, “ No man can enter into a strong man's house and spoil his goods, unless first he bind the strong man.” Christ therefore came, and bound the devil.

Thou then, O Lord, have mercy upon us.

Thanks be to God.

Response 4. *Saul hath slain his thousands, and David his ten thousands ; for the hand of the Lord was with him, and he slew the Philistines, and took away the reproach from Israel.*

Is not this he of whom they sang in the dance, saying Saul hath slain his thousands, and David his ten thousands.

For the hand of the Lord was with him, and he slew the Philistines, and took away the reproach from Israel.

Reader.—Sir, pray for a blessing.

Benediction 5. *Minister.*—Christ grant to us the joys of endless life. *Amen.*

Lesson 5. But some one will say, If the devil be bound, how hath he (*Sermon continued.*) still such dominion? It is true, dearly beloved, that he had much dominion, but it is over the lukewarm and careless, and those who fear not the Lord in truth. For he is bound, as a dog that is chained, able to bite none but such as are led by a fatal recklessness to close with him. Ye know, my brethren, the foolishness of him whom a chained dog biteth. Only beware thou of closing with him in the likings and lusts of this world, and he will not dare to come to thee. He can bark, he can vex; he can in no wise bite except those that be willing. Not his violence, but his blandishments hurt us; he doth not extort, he winneth our consent.

But thou, O Lord, have mercy upon us.

Thanks be to God.

Response 5.

Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you; for there the mighty men of Israel are fallen.

All ye mountains which are in his border, the Lord shall visit you, and ye shall pass from Gilboa.

For there the mighty men of Israel are fallen.

Reader.—Sir, pray for a blessing.

Minister.—God kindle the fire of his love in our hearts.

Amen.

Lesson 6. Therefore David came, and found the Jewish people fighting against the devil; and when there was no one to undertake the single combat, he, bearing the figure of Christ proceeded to the battle, with a staff in his hand, and went out against Goliath. And then was shadowed out in him, what was fulfilled in the Lord Jesus Christ. For Christ, the true David, came, who, being to fight against the spiritual Goliath, that is, the devil, bare his own Cross. Ye see, my brethren, where David struck the Philistine, in the forehead, which had not been signed by the sign of the Cross. For as the staff was a type of the Cross, so also the stone wherewith he was struck, was a type of the Lord Christ.

Thou therefore, O Lord, have mercy upon us.

Thanks be to God.

Response 6.

I took thee from the sheepcote, saith the Lord, to be Shepherd over my people, and I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight.

And I have made thee a great name, like unto the name

of the great men that are in the earth, and have caused thee
o rest from all thine enemies.

*And I was with thee whithersoever thou wentest, and have
cut off all thine enemies out of Thy sight.*

Glory be to the Father, &c.

*And I was with thee whithersoever thou wentest, and have
cut off all thine enemies out of Thy sight.*

NOCTURN III.

(k) *Antiphon.* There is no speech.

Psalm 19. (16.) The heavens declare the glory of God: and the firmament sheweth his handy work.

One day telléth another: and one night certifieth another.

There is neither speech nor language: but their voices are heard among them.

Their sound is gone out into all lands: and their words into the ends of the world.

In them hath he set a tabernacle for the sun: which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

It goeth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

The law of the Lord is an undefiled law, converting the soul: the testimony of the Lord is sure, and giveth wisdom unto the simple.

The statutes of the Lord are right, and rejoice the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

The fear of the Lord is clean, and endureth for ever: the judgments of the Lord are true, and righteous altogether.

More to be desired are they than gold, yea, than much fine gold: sweeter also than honey, and the honeycomb.

Moreover by them is thy servant taught: and in keeping of them there is great reward.

Who can tell how oft he offendeth: O cleanse thou me from my secret faults!

Keep thy servant also from presumptuous sins, lest they get the dominion over me: so shall I be undefiled, and innocent from the great offence.

Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

O Lord: my strength, and my redeemer. Glory be, &c.

(k) *Antiphon.*

There is neither speech nor language, but their voices are heard among them.

(l) *Antiphon.*

Psalm 20 (17)

The Lord hear thee.

..... in the day of trouble: the Name of the God of Jacob defend thee.

Send thee help from the sanctuary: and strengthen thee out of Sion.

Remember all thy offerings: and accept thy burnt sacrifice.

Grant thee thy heart's desire: and fulfil all thy mind.

We will rejoice in thy salvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

Now know I that the Lord helpeth his Anointed, and will hear him from his holy heaven: even with the wholesome strength of his right hand.

Some put their trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

They are brought down, and fallen: but we are risen, and stand upright.

Save, Lord, and hear us, O King of heaven: when we call upon thee. Glory be, &c.

(l) *Antiphon.*

The Lord hear thee in the day of trouble.

(m) *Antiphon.*

Psalm 21. (18)

The King.

..... shall rejoice in thy strength, O Lord: exceeding glad shall he be of thy salvation.

Thou hast given him his heart's desire: and hast not denied him the request of his lips.

For thou shalt prevent him with the blessings of goodness: and shalt set a crown of pure gold upon his head.

He asked life of thee, and thou gavest him a long life: even for ever and ever.

His honour is great in thy salvation: glory and great worship shalt thou lay upon him.

For thou shalt give him everlasting felicity: and make him glad with the joy of thy countenance.

And why? because the king putteth his trust in the Lord: and in the mercy of the Most Highest he shall not miscarry.

All thine enemies shall feel thy hand: thy right hand shall find out them that hate thee.

Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

Their fruit shalt thou root out of the earth: and their seed from among the children of men.

For they intended mischief against thee : and imagined such a device as they are not able to perform.

Therefore shalt thou put them to flight : and the strings of thy bow shalt thou make ready against the face of them.

Be thou exalted, Lord, in thine own strength : so will we sing, and praise thy power. Glory be, &c.

(m) *Antiphon.* The King shall rejoice in Thy strength, O Lord.

(n) *Verse and Response.* Be Thou exalted, Lord, in thine own strength.

The Lord's Prayer. So will we sing and praise Thy power.

(Privately.) Our Father, &c.

And lead us not into temptation,

But deliver us from evil.

Absolution 3. The Almighty and merciful Lord absolve us from the bonds of our sins. *Amen.*

Reader.—Sir, pray for a blessing.

Benediction 7. Minister.—The reading of the Gospel be to us salvation and a defence. *Amen.*

Lesson 7. At that time, as the people pressed upon Jesus to hear the word of God, he stood by the lake of Gennesareth.

And saw two ships standing by the lake ; but the fishermen were gone out of them, and were washing their nets.

And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down and taught the people out of the ship.

Now when he had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught.

And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing : nevertheless, at thy word I will let down the net.

And when they had this done, they enclosed a great multitude of fishes : and their net brake.

And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me ; for I am a sinful man, O Lord, &c.

Homily of St. Ambrose, Bishop. When the Lord wrought His various kinds of healing among many, the multitude could not be restrained, either by time or place, from their eagerness to be healed. The evening fell on them ; they followed. The water met them ; they pressed on. Therefore he entered into the ship of Peter. This is that ship, which according to St. Matthew ever tosteth, according to St. Luke is filled with fishes, as an

emblem of the Church labouring in its beginning, overflowing in its latter time; for by fishes are meant those who escape the surge of this life. Christ still sleeps in the one amid His disciples, and still directs them in the other; for He sleeps to the fearful, but He watches over the perfect.

Thou then, O Lord, have mercy upon us.

Thanks be to God.

Response 7.

My transgressions are more in number than the sands of the sea, and my sins have multiplied; and I am not worthy to look up to the height of heaven for the multitude of mine iniquities, for I have provoked Thine anger: and done evil in Thy sight.

For I acknowledge my faults and my sin is ever before thee, for against Thee only have I sinned.

And done evil in Thy sight.

Reader.—Sir, pray for a blessing.

Benediction 8.

Minister.—The help of God abide with us for ever. *Amen.*

Lesson 8.

(*Homily continued.*) misbelief is unknown, faith fills the sails. For how can she be in distress, being governed by Him who is the very stay of the Church? Therefore distress is only there where there is scanty faith; where love is perfect, there is security. Though others were told to let down their nets, to Peter alone He said, Launch out into the deep, that is, the depth of contemplation. For what is so deep as to see the depth of His riches, to know the Son of God, to confess His Divine Generation? Which, though man's understanding cannot compass fully by searching out, the full assurance of faith embraceth.

But thou, O Lord, have mercy upon us.

Thanks be to God.

Response 8 (used on the Sundays after Trinity.)

The two Seraphims cried one to the other, Holy, holy, holy, Lord God of hosts; all the earth is full of His glory.

There are Three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these Three are One.

Holy, holy, holy, Lord God of Hosts, all the earth is full of His glory.

Glory be, &c.

All the earth is full of His glory.

Reader.—Sir, pray for a blessing.

Benediction 9.

Minister.—The King of Angels lead us on to the society of the inhabitants of heaven. *Amen.*

Lesson 9. For though I may not know how He was born, yet I may (*Homily continued.*) not be ignorant that He was born. The mode of His generation I know not, the Author of it I confess. We were not witnesses of it, but we are witnesses of its revelation. If we believe not God, whom shall we believe? For all belief comes from sight or hearing. Sight is often deceived, hearing is of faith.

Te Deum.

We praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.
To thee all Angels cry aloud: the Heavens, and all the Powers therein.

To thee Cherubin and Seraphin: continually do cry,
Holy, Holy, Holy: Lord God of Sabaoth;
Heaven and earth are full of the Majesty: of thy Glory.
The glorious company of the Apostles: praise thee.
The goodly fellowship of the Prophets: praise thee.
The noble army of Martyrs: praise thee.
The holy Church throughout all the world: doth acknowledge thee;

The Father: of an infinite Majesty;
Thine honourable, true: and only Son;
Also the Holy Ghost: The Comforter.
Thou art the King of Glory: O Christ.
Thou art the everlasting Son: of the Father.
When thou tookest upon thee to deliver man: thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death: thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God: in the Glory of the Father.

We believe that thou shalt come: to be our Judge.

We therefore pray thee, help thy servants: whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints: in glory everlasting.

O Lord, save thy people: and bless thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnify thee;

And we worship thy Name: ever world without end.

Vouchsafe, O Lord: to keep us this day without sin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us: as our trust is in thee.

O Lord, in thee have I trusted: let me never be confounded.

LAUDS SERVICE.

O God, make speed to save me.

O Lord, make haste to help me.

Glory be, &c. Amen. Hallelujah.

(o) *Antiphon.*

Psalm 93. (1)

Praise ye the Lord.

The Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himself with strength.

He hath made the round world so sure: that it cannot be moved.

Ever since the world began, hath thy seat been prepared: thou art from everlasting.

The floods are risen, O Lord, the floods have lift up their voice: the floods lift up their waves.

The waves of the sea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.

Thy testimonies, O Lord, are very sure: holiness becometh thine house for ever. Glory be, &c.

(o) *Ant.*

(p) *Ant.*

Psalm 100. (2)

O be joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation. Glory be, &c.

(p) *Ant.*

(q) *Ant.*

Psalm 63. and

67. (3)

O God, thou art my God: early will I seek thee.

My soul thirsteth for thee: my flesh also longeth after thee: in a barren and dry land, where no water is.

Thus have I looked for thee in holiness: that I might behold thy power and glory.

For thy loving-kindness is better than the life itself: my lips shall praise thee.

As long as I live, will I magnify thee on this manner: and lift up my hands in thy name.

My soul shall be satisfied, even as it were with marrow and fatness: when my mouth praiseth thee with joyful lips.

Have I not remembered thee in my bed. and thought upon thee when I was waking ?

Because thou hast been my helper : therefore under the shadow of thy wings will I rejoice.

My soul hangeth upon thee : thy right hand hath up-helden me.

These also that seek the hurt of my soul : they shall go under the earth.

Let them fall upon the edge of the sword : that they may be a portion for foxes.

But the King shall rejoice in God ; all they also that swear by him, shall be commended ; for the mouth of them that speak lies shall be stopped.

God be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us ;

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : let all the people praise thee.

Then shall the earth bring forth her increase ; and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him. Glory be, &c.

Praise ye the Lord. Praise ye the Lord.

The three children.

O all ye works of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye angels of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Heavens, bless ye the Lord : praise him, and magnify him for ever.

O ye Waters, that be above the firmament, bless ye the Lord : praise him, and magnify him for ever.

O all ye Powers of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Sun and Moon, bless ye the Lord : praise him, and magnify him for ever.

O ye Stars of Heaven, bless ye the Lord : praise him, and magnify him for ever.

O ye Showers and Dew, bless ye the Lord : praise him, and magnify him for ever.

O ye Winds of God, bless ye the Lord : praise him, and magnify him for ever.

O ye Fire and Heat, bless ye the Lord : praise him, and magnify him for ever.

O ye Winter and Summer, bless ye the Lord : praise him, and magnify him for ever.

O ye Dews and Frosts, bless ye the Lord : praise him, and magnify him for ever.

O ye Frost and Cold, bless ye the Lord : praise him, and magnify him for ever.

O ye Ice and Snow, bless ye the Lord : praise him, and magnify him for ever.

O ye Nights and Days, bless ye the Lord : praise him, and magnify him for ever.

O ye Light and Darkness, bless ye the Lord : praise him, and magnify him for ever.

O ye Lightnings and Clouds, bless ye the Lord : praise him, and magnify him for ever.

O let the Earth bless the Lord : yea, let it praise him, and magnify him for ever.

O ye Mountaines and Hills, bless ye the Lord : praise him, and magnify him for ever.

O all ye Green Things upon the Earth, bless ye the Lord : praise him, and magnify him for ever.

O ye Wells, bless ye the Lord : praise him, and magnify him for ever.

O ye Seas and Floods, bless ye the Lord : praise him, and magnify him for ever.

O ye Whales, and all that move in the waters, bless ye the Lord : praise him, and magnify him for ever.

O all ye Fowls of the air, bless ye the Lord : praise him, and magnify him for ever.

O all ye Beasts and Cattle, bless ye the Lord : praise him, and magnify him for ever.

O ye children of Men, bless ye the Lord : praise him, and magnify him for ever.

O let Israel bless the Lord : praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Spirits and Souls of the Righteous, bless ye the Lord : praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord : praise him, and magnify him for ever.

O Amanias, Azarias, and Misael, bless ye the Lord: praise him, and magnify him for ever.

(r) *Antiphon.*

The three children, by command of the King, were thrown into the furnace, not fearing the flame of the fire, but saying, *Blessed be God.*

(s) *Antiphon.*

*Psalm 148, 149,
and 150. (5)*

Praise ye the Lord.

O praise the Lord of heaven: praise him in the height.

Praise him, all ye angels of his: praise him, all his host.

Praise him, sun and moon; praise him, all ye stars and light.

Praise him, all ye heavens: and ye waters that are above the heavens.

Let them praise the Name of the Lord: for he spake the word, and they were made; he commanded, and they were created.

He hath made them fast for ever and ever: he hath given them a law, which shall not be broken.

Praise the Lord upon earth: ye dragons, and all deeps; Fire and hail, snow and vapours: wind and storm fulfilling his word.

Mountains and all hills: fruitful trees and all cedars; Beasts and all cattle: worms and feathered fowl; Kings of the earth and all people: princes and all judges of the world;

Young men and maidens, old men and children, praise the Name of the Lord: for his Name only is excellent, and his praise above heaven and earth.

He shall exalt the horn of his people: all his saints shall praise him: even the children of Israel, even the people that serveth him.

O sing unto the Lord a new song: let the congregation of saints praise him.

Let Israel rejoice in him that made him: and let the children of Sion be joyful in their King.

Let them praise his Name in the dance: let them sing praises unto him with tabret and harp.

For the Lord hath pleasure in his people: and helpeth the meek-hearted.

Let the saints be joyful with glory: let them rejoice in their beds.

Let the praises of God be in their mouth: and a two-edged sword in their hands;

To be avenged of the heathen: and to rebuke the people;

To bind their kings in chains: and their nobles with links of iron.

That they may be avenged of them, as it is written : Such honour have all his saints.

O Praise God in his holiness : praise him in the firmament of his power.

Praise him in his noble acts : praise him according to his excellent greatness.

Praise him in the sound of the trumpet: praise him upon the lute and harp.

Praise him in the cymbals and dances: praise him upon the strings and pipe.

Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

Let every thing that hath breath : praise the Lord.

(s) *Antiphon.* Praise ye the Lord. Praise ye the Lord. Praise ye the Lord.

(t) *Text. (Capitulum.) Minister.*—Blessing, and glory, and wisdom, and thanks-
Rev. vii. 12. giving, and honour, and power, and might, be unto our
God for ever and ever. *Amen.*

Thanks be to God.

(u) *Hymn.* Paler have grown the shades of night,
[Ecce jam noctis.] And nearer draws the day,
Checkering the sky with streaks of light,
Since we began to pray ;

To pray for mercy when we sin,
For cleansing and release,
For ghostly safety, and within
For everlasting peace.

Grant this to us, O Father, Son,
And Spirit, God of grace,
To whom all worship shall be done
In every time and place. *Amen.*

(v) *Verse and Response.* The Lord is king, and hath put on glorious apparel.
The Lord hath put on his apparel, and girded Himself with strength.

(w) *Ant.* Jesus entered into the ship.

Benedictus. Blessed be the Lord God of Israel: for he hath visited, and redeemed his people :

And hath raised up a mighty salvation for us : in the house of his servant David.

As he spake by the mouth of his holy prophets : which have been since the world began ;

That we should be saved from our enemies, and from the hand of all that hate us;

To perform the mercy promised to our forefathers: and to remember his holy covenant.

To perform the oath which he sware to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies: might serve him without fear,

In holiness and righteousness before him: all the days of our life.

And thou, Child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people: for the remission of their sins,

Through the tender mercy of our God: whereby the Day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

Jesus entered into the ship, and when he was set down He taught the multitudes.

The Lord be with you.

And with thy spirit.

Let us pray.

(x) *Collect
(for the day and
week.)*

Grant to us, Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy church may joyfully serve Thee in all godly quietness through the Lord. *Amen.*

Antiphon.
(*the following Com-
memorations are
read at Vespers
also.*)

Holy Mary, succour the wretched, help the weak-hearted, comfort the mourners, pray for the people, interpose for the Clergy, intercede for the devoted females; let all feel thy assistance, who observe thy holy commemoration.

Pray for us, Holy Mother of God,

That we may be made worthy of the promise of Christ.

Let us pray.

Collect.

Grant, O Lord God, we beseech Thee, that we Thy servants may ever prosper in perpetual health of body and mind, and by the glorious intercession of the Blessed Mary, Ever-Virgin, may be delivered from present sadness, and enjoy eternal bliss.

Antiphon.

Glorious rulers of the earth, as they loved each other in this life, so in death they were not divided.

Their sound is gone out into all lands.
And their words unto the ends of the world.

Let us pray.

Collect.

O God, who, when thy Apostle Peter walked on the waves, savedst him from drowning with Thy right hand, and delivered his fellow Apostle Paul the third day from shipwreck on the open sea, favourably hear us, and grant that, by the deserts of both of them, we may obtain everlasting glory.

Antiphon.

Give peace in our time, O Lord, because there is none other that fighteth for us but only Thou, O God.

Peace be within Thy walls.

And plenteousness within Thy palaces.

Let us pray.

Collect.

O God, from whom all holy desires, all good counsels, and all just works do proceed, give unto Thy servants that peace which the world cannot give ; that both our hearts may be set to obey Thy commandments, and also that by Thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through Jesus Christ our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

The Lord be with you.

And with thy spirit.

Let us bless the Lord.

Thanks be to God.

(y)

(3)

May the souls of the faithful, through God's mercy, rest in peace. *Amen.*

2. PRIME SERVICE.

O God, make speed to save me.

O Lord, make haste to help me.

Glory be, &c. Amen. Hallelujah.

(aa) *Hymn,*
[Jam lucis orto.]

The star of morn to night succeeds,
We therefore meekly pray,
May God in all our words and deeds
Keep us from harm this day.
May He in love restrain us still
From tones of strife and words of ill,
And wrap around and close our eyes
To earth's absorbing vanities.

May wrath and thoughts that gender shame
Ne'er in our breasts abide,
And painful abstinences tame
Of wanton flesh the pride :
So when the weary day is o'er
And night and stillness come once more,
Blameless and clean from spot of earth,
We may repeat, with reverent mirth,
Praise to the Father, as is meet,
Praise to the only Son,
Praise to the Holy Paraclete,
While endless ages run. Amen.

(bb) *Antiphon.*
Psalm 54. (1)

Praise ye the Lord.
Save me, O God, for thy Name's sake : and avenge me
in thy strength.
Hear my prayer, O God : and hearken unto the words of
my mouth.
For strangers are risen up against me : and tyrants, which
have not God before their eyes, seek after my soul.
Behold, God is my helper : the Lord is with them that
uphold my soul.
He shall reward evil unto mine enemies : destroy thou
them in thy truth.
An offering of a free heart will I give thee, and praise thy
Name, O Lord : because it is so comfortable.

For he hath delivered me out of all my trouble: and mine eye hath seen his desire upon mine enemies. Glory be, &c.

Psalm 118. (2)

O give thanks unto the Lord, for he is gracious: because his mercy endureth for ever.

Let Israel now confess, that he is gracious: and that his mercy endureth for ever.

Let the house of Aaron now confess: that his mercy endureth for ever.

Yea, let them now that fear the Lord confess: that his mercy endureth for ever.

I called upon the Lord in trouble: and the Lord heard me at large.

The Lord is on my side: I will not fear what man doeth unto me.

The Lord taketh my part with them that help me: therefore shall I see my desire upon mine enemies.

It is better to trust in the Lord: than to put any confidence in man.

It is better to trust in the Lord: than to put any confidence in princes.

All nations compassed me round about: but in the Name of the Lord will I destroy them.

They kept me in on every side, they kept me in, I say, on every side: but in the Name of the Lord will I destroy them.

They came about me like bees, and are extinct even as the fire among the thorns: for in the name of the Lord I will destroy them.

Thou hast thrust sore at me, that I might fall: but the Lord was my help.

The Lord is my strength, and my song: and is become my salvation.

The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to pass.

The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth mighty things to pass.

I shall not die, but live: and declare the works of the Lord.

The Lord hath chastened and corrected me: but he hath not given me over unto death.

Open me the gates of righteousness: that I may go into them, and give thanks unto the Lord.

This is the gate of the Lord: the righteous shall enter into it.

I will thank thee, for thou hast heard me: and art become my salvation.

The same stone which the builders refused: is become the head-stone in the corner.

This is the Lord's doing: and it is marvellous in our eyes.

This is the day which the Lord hath made; we will rejoice and be glad in it.

Help me now, O Lord: O Lord, send us now prosperity.

Blessed be he that cometh in the Name of the Lord: we have wished you good luck, ye that are of the house of the Lord.

God is the Lord who hath showed us light; bind the sacrifice with cords, yea, even unto the horns of the altar.

Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. Glory be, &c.

Blessed are those that are undefiled in the way: and walk in the law of the Lord.

Blessed are they that keep his testimonies: and seek him with their whole heart.

For they who do no wickedness: walk in his ways.

Thou hast charged: that we shall diligently keep thy commandments.

O that my ways were made so direct: that I might keep thy statutes!

So shall I not be confounded: while I have respect unto all thy commandments.

I will thank thee with an unfeigned heart: when I shall have learned the judgments of thy righteousness.

I will keep thy ceremonies: O forsake me not utterly.

Wherewithal shall a young man cleanse his way: even by ruling himself after thy word.

With my whole heart have I sought thee: O let me not go wrong out of thy commandments.

Thy words have I hid within my heart: that I should not sin against thee.

Blessed art thou, O Lord: O teach me thy statutes.

With my lips have I been telling: of all the judgments of thy mouth.

I have had as great delight in the way of thy testimonies, as in all manner of riches.

I will talk of thy commandments: and have respect unto thy ways.

My delight shall be in thy statutes: and I will not forget thy word. Glory be, &c.

Psalm 119. (3)
1—16.

Psalm 119. (4)

17—32.

O do well unto thy servant: that I may live and keep thy word.

Open thou mine eyes: that I may see the wondrous things of thy law.

I am a stranger upon earth: O hide not thy commandments from me.

My soul breaketh out for the very fervent desire: that it hath alway unto thy judgment.

Thou hast rebuked the proud: and cursed are they that do err from thy commandments.

O turn from me shame and rebuke: for I have kept thy testimonies.

Princes also did sit and speak against me: but thy servant is occupied in thy statutes.

For thy testimonies are my delight; and my counsellors.

My soul cleaveth to the dust: O quicken thou me, according to thy word.

I have acknowledged my ways, and thou hearest me: O teach me thy statutes.

Make me to understand the way of thy commandments: and so shall I talk of thy wondrous works.

My soul melteth away for very heaviness: comfort thou me according unto thy word.

Take from me the way of lying: and cause thou me to make much of thy law.

I have chosen the way of truth: and thy judgments have I laid before me.

I have stuck unto thy testimonies: O Lord, confound me not.

I will run the way of thy commandments: when thou hast set my heart at liberty. Glory be, &c.

Whosoever will be saved: before all things it is necessary that he hold the Catholic Faith.

Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingily.

And the Catholic Faith is this; That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons: nor dividing the substance.

For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

*The Creed of
St. Athanasius.*

The Father uncreate, the Son uncreate : and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible : and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal : and the Holy Ghost eternal.

And yet they are not three eternals : but one eternal.

And also there are not three incomprehensibles, nor three uncreated : but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty : and the Holy Ghost Almighty.

And yet they are not three AlUIThies : but one Almighty.

So the Father is God, the Son is God : and the Holy Ghost is God ;

And yet they are not three Gods : but one God.

So likewise the Father is Lord, the Son Lord : and the Holy Ghost Lord ;

And yet not three Lords : but one Lord.

For like as we are compelled by the Christian verity : to acknowledge every person by himself to be God and Lord ;

So we are forbidden by the Catholic Religion : to say, There be three Gods, or three Lords.

The Father is made of none : neither created, nor begotten.

The Son is of the Father alone : not made, nor created but begotten.

The Holy Ghost is of the Father and of the Son : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers ; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other ; none is greater, or less than another.

But the whole three Persons are co-eternal together : and co-equal.

So that in all things, as is aforesaid : the Unity in Trinity, and the Trinity in Unity, is to be worshipped.

He therefore that will be saved : must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation : that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess : that our Lord Jesus Christ, the Son of God, is God and Man ;

God, of the Substance of the Father, begotten before the worlds : and Man, of the Substance of his Mother, born in the world.

Perfect God, and perfect Man : of a reasonable soul, and human flesh subsisting ;

Equal to the Father, as touching his Godhead : and inferior to the Father, as touching his Manhood.

Who although he be God and Man : yet he is not two, but one Christ.

One ; not by conversion of the Godhead into flesh : but by taking of the Manhood into God ;

One altogether ; not by confusion of substance : but by unity of Person.

For as the reasonable soul and flesh is one man : so God and Man is one Christ.

Who suffered for our salvation : descended into hell, rose again the third day from the dead ;

He ascended into heaven ; he sitteth on the right hand of the Father, God Almighty : from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies : and shall give account of their own works.

And they that have done good, shall go into life everlasting : and they that have done evil, into everlasting fire.

This is the Catholic Faith : which except a man believe faithfully, he cannot be saved. Glory be, &c.

(bb) *Antiphon.* Praise ye the Lord, Hallelujah, Praise ye the Lord.

(cc) *Text. Capitulum.* Minister.—To the King, eternal, immortal, invisible, the 1 Tim. i. 17. only wise God, be honour and glory for ever and ever. *Amen.*

Thanks be to God.

(dd) *Short Response.* O Christ, the Son of the living God : have mercy upon us.

O Christ, &c.

(ee) Thou who sittest at the right hand of the Father,

Have mercy upon us.

Glory be to the Father, &c.

O Christ, the Son of the living God : have mercy upon us.

O Christ, arise, help us.

And deliver us for thy Name's sake.

(ff) Lord have mercy,

Christ have mercy.

Lord have mercy.

The Lord's Prayer, Our Father, &c.

(privately.) And lead us not into temptation,

But deliver us from evil.

The Creed, I believe, &c.

(privately.) The resurrection of the body.
And the life everlasting. Amen.

(*In days of the I have cried unto Thee, O Lord.
double office, such as And early shall my prayer come before Thee.
Christmas Day and O let my mouth be filled with Thy praise.
the Apostles' days, That I may sing of Thy glory and honour all the day long.
&c. &c. from ff to Lord, turn Thy face from my sins.
hh is omitted.) And blot out all my iniquities.*

*Make me a clean heart, O God.
And renew a right spirit within me.
Cast me not away from Thy presence.
And take not thy Holy Spirit from me.
O give me the comfort of Thy help again.
And establish me with Thy free Spirit.*

(gg) Our help is in the Name of the Lord.

(*Here is some- Who hath made heaven and earth.
times an insertion,
vide § 3.)*

*Minister.—I confess before God Almighty, before the
Blessed Mary, Ever-Virgin, the blessed Michael Archangel,*

*Confession. the blessed John Baptist, the Holy Apostles Peter and Paul,
(This confession is before all Saints, and you, my Brethren, that I have sinned
not found in the Pa- too much in thought, word, and deed. It is my fault,
ris Breviary, 1735. my fault, my grievous fault. Therefore, I beseech thee
Observatiou are blessed Mary, Ever-Virgin, the blessed Michael Archangel,
made upon it above, the blessed John Baptist, the Holy Apostles Peter and Paul,
pp. 11 and 21. It all Saints, and you, my Brethren, to pray the Lord our
is repeated at Com- God for me.*

*plin; that is at the People.—God Almighty have mercy upon thee, absolve thee
end of the day, as, from thy sins, and bring thee safe to life everlasting. Amen.*

*Prime is the begin- People.—I confess before God Almighty, before the blessed
ning.)*

*Mary, Ever-Virgin, the blessed Michael Archangel, the
blessed John Baptist, the Holy Apostles Peter and Paul, be-
fore all Saints, and thee, my Father, that I have sinned too
much in thought, word, and deed. It is my fault, my fault,
my grievous fault. Therefore, I beseech thee, blessed Mary,
Ever-Virgin, the blessed Michael Archangel, the blessed
John Baptist, the holy Apostles Peter and Paul, all Saints,
and thee, my Father, to pray the Lord our God for me.*

*Minister.—God Almighty have mercy upon you, absolve
you from your sins, and bring you safe to everlasting life.
Amen.*

**The Almighty and Merciful Lord grant to us pardon
absolution, and remission of all our sins. Amen.**

Vouchsafe, O Lord, to keep us.

This day without sin.

O Lord, have mercy upon us.

Have mercy upon us.

O Lord, let Thy mercy be showed upon us.

As we do put our trust in Thee.

Lord, hear our prayer.

And let our cry come unto Thee.

(hh)

The Lord be with you.

And with thy spirit.

Let us pray.

Collect.

O Lord God Almighty, who hast brought us to the beginning of this day, defend us in the same with Thy mighty power, that we fall into no sin to-day, but all our words, thoughts, and works may be ordered according to Thy righteousness, through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Amen.*

The Lord be with you.

And with thy spirit.

Let us bless the Lord.

Thanks be to God.

Here the Martyr-
ology is read.

* * * * *

Right dear in the sight of the Lord.

Is the death of his saints.

Collect.

Holy Mary and all the saints intercede for us to the (The words "Holy Lord, that we may be worthy of His help and salvation, who Mary" are not in liveth and reigneth world without end. *Amen.*

the Monastic Bre-

viaries.)

Repeated thrice.

O God, make speed to save me.

O Lord, make haste to help me.

Glory be, &c.

As it was, &c.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

The Lord's Prayer,

(privately.)

Our Father, &c.

And lead us not into temptation,

But deliver us from evil.

O Lord, show thy Servants Thy work, and their children Thy glory.

And the Glorious Majesty of the Lord our God be upon us : prosper Thou the work of our hands upon us, O prosper Thou our handy work.

Glory be, &c.

As it was, &c.

The Lord be with you.

And with thy spirit.

Collect.

Let us pray.

O Lord God, King of heaven and earth, vouchsafe this day to direct and sanctify, to rule and govern our hearts and bodies, our thoughts, words, and deeds in thy law, and in the works of Thy commandments, that through Thy most mighty protection, both here and ever, we may obtain safety and freedom, O Saviour of the world, who livest and reignest for ever. *Amen.*

Reader.—Sir, pray for a blessing.

Minister.—The Lord Almighty order our lives and doings in His peace. *Amen.*

(ii) *Short Lesson.*
2 Thess. iii. 5.

Reader.—The Lord direct our hearts and bodies in the love of God, and the patient waiting for Christ.

Thou, then, O Lord, have mercy upon us.

Thanks be to God.

Our help is in the name of the Lord.

Who hath made heaven and earth.

Bless ye.

Reader.—*May God.*

Minister.—The Lord bless us and defend us from all evil, and bring us to everlasting life; and may the souls of the faithful, through God's mercy, rest in peace. *Amen.*

3. THIRD HOUR SERVICE.

O God, make speed to save me.

O Lord, make haste to save me.

Glory be, &c. Amen. Hallelujah.

(jj) *Hymn.*
[Nunc Sancte
nobis.]

Come, Holy Ghost, who ever One
Art with the Father and the Son;
Come, Holy Ghost, our souls possess,
With Thy full flood of Holiness.

Let mouth, and heart, and flesh combine
To herald forth our Creed divine,
And love so wrap our mortal frame,
Others may catch the living flame.

This grace on Thy redeemed confer,
Father, Co-equal Son,
And Holy Ghost, the Comforter,
Eternal Three in One. Amen.

(kk) *Antiphon.*
Psalm 119 (1)
33—48.

Praise ye the Lord.

Teach me, O Lord, the way of thy statutes: and I shall
keep it unto the end.

Give me understanding, and I shall keep thy law: yea, I
shall keep it with my whole heart.

Make me to go in the path of thy commandments: for
therein is my desire.

Incline my heart unto thy testimonies: and not to
covetousness.

O turn away mine eyes lest they behold vanity: and
quicken thou me in thy way.

O stablish thy word in thy servant: that I may fear thee.

Take away the rebuke that I am afraid of: for thy judg-
ments are good.

Behold, my delight is in thy commandments: O quicken
me in thy righteousness.

Let thy loving mercy come also unto me, O Lord: even
thy salvation, according unto thy word.

So shall I make answer unto my blasphemers: for my
trust is in thy word.

O take not the word of thy truth utterly out of my mouth :
for my hope is in thy judgments.

So shall I alway keep thy law : yea, for ever and ever.

And I will walk at liberty : for I seek thy commandments.

I will speak of thy testimonies also, even before kings :
and will not be ashamed.

And my delight shall be in thy commandments : which I
have loved.

My hands also will I lift up unto thy commandments,
which I have loved : and my study shall be in thy statutes.
Glory, &c.

O think upon thy servant, as concerning thy word : where-
in thou hast caused me to put my trust.

The same is my comfort in my trouble : for thy word hath
quickened me.

The proud have had me exceedingly in derision : yet have
I not shrank from thy law.

For I remembered thine everlasting judgments, O Lord :
and received comfort.

I am horribly afraid : for the ungodly that forsake thy
law.

Thy statutes have been my songs : in the house of my
pilgrimage.

I have thought upon thy Name, O Lord, in the night-
season : and have kept thy law.

This I had ; because I kept thy commandments.

Thou art my portion, O Lord : I have promised to keep
thy law.

I made my humble petition in thy presence with my whole
heart : O be merciful unto me, according to thy word.

I called mine own ways to remembrance : and turned my
feet unto thy testimonies.

I made haste, and prolonged not the time : to keep thy
commandments.

The congregations of the ungodly have robbed me : but I
have not forgotten thy law.

At midnight I will rise to give thanks unto thee : because
of thy righteous judgments.

I am a companion of all them that fear thee : and keep
thy commandments.

The earth, O Lord, is full of thy mercy : O teach me thy
statutes. Glory be, &c.

O Lord, thou hast dealt graciously with thy servant : ac-
cording unto thy word.

O learn me true understanding and knowledge : for I have
believed thy commandments.

Psalm 119. (3)

65—80.

Before I was troubled, I went wrong : but now have I
kept thy word.

Thou art good and gracious : O teach me thy statutes.

The proud have imagined a lie against me : but I will
keep thy commandments with my whole heart.

Their heart is as fat as brawn : but my delight hath been
in thy law.

It is good for me that I have been in trouble : that I may
learn thy statutes.

The law of thy mouth is dearer unto me : than thousands
of gold and silver.

Thy hands have made me and fashioned me : O give me
understanding, that I may learn thy commandments.

They that fear thee will be glad when they see me : be-
cause I have put my trust in thy word.

I know, O Lord, that thy judgments are right : and that
thou of very faithfulness hast caused me to be troubled.

O let thy merciful kindness be my comfort : according to
thy word unto thy servant.

O let thy loving mercies come unto me, that I may live :
for thy law is my delight.

Let the proud be confounded, for they go wickedly about
to destroy me : but I will be occupied in thy commandments.

Let such as fear thee, and have known thy testimonies :
be turned unto me.

O let my heart be sound in thy statutes : that I be not
ashamed. Glory be, &c.

(kk) *Antiphon.* Praise ye the Lord. Praise ye the Lord. Praise ye the Lord.

(ll) *Text (Capitulum.) Minister.*—God is love, and he that dwelleth in love,
1 John iv. 16. dwelleth in God, and God in him.

Thanks be to God.

(mm) *Short Response.* Incline my heart, O God : to Thy testimonies.

Incline, &c.

Turn away mine eyes, lest they behold vanity, and quicken
Thou me in Thy way.

To Thy testimonies.

Glory be to the Father, &c.

Incline my heart, O God : to Thy testimonies.

I said, Lord, have mercy upon me.

Heal my soul, for I have sinned against Thee.

Lord have mercy.

Christ have mercy.

Lord have mercy.

Our Father, &c.

The Lord's Prayer,
(privately.)

And lead us not into temptation,
But deliver us from evil.

Turn us again, Lord God of hosts.

Show us the light of Thy countenance and we shall be whole.

O Christ, arise help us.

And deliver us for Thy name's sake.

Lord, hear my prayer.

And let my cry come unto Thee.

The Lord be with you.

And with thy spirit.

Let us pray.

(nn) *Collect.*
(*for the day and
week.*) Grant to us, Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy providence, that Thy Church may joyfully serve Thee in all godly quietness, through the Lord.

The Lord be with you.

And with thy spirit.

Let us bless the Lord.

Thanks be to God.

May the souls of the faithful through God's mercy rest in peace. *Amen.*

4. SIXTH HOUR SERVICE.

O God, make speed to save me.

O Lord, make haste to help me.

Glory be, &c. Amen. Hallelujah.

(oo) *Hymn.*

[Rector potens,
verax Deus.]

O God, the Lord of place and time,

Who orderest all things prudently,

Brightening with beams the opening prime,

And burning in the mid-day sky.

Quench Thou the fires of hate and strife,
The wasting fever of the heart ;
From perils guard our feeble life,
And to our souls Thy peace impart.

This grace on Thy redeemed confer,
Father, co-equal Son,
And Holy Ghost, the Comforter,
Eternal Three in one.—*Amen.*

(pp) *Antiphon.*

Psalm 119. (1)

81—96.

Praise ye the Lord.

My soul hath longed for thy salvation: and I have a good hope, because of thy word.

Mine eyes long sore for thy word: saying, O when wilt thou comfort me ?

For I am become like a bottle in the smoke: yet do I not forget thy statutes.

How many are the days of thy servant: when wilt thou be avenged of them that persecute me ?

The proud have digged pits for me: which are not after thy law.

All thy commandments are true: they persecute me falsely; O be thou my help.

They had almost made an end of me upon earth: but I forsook not thy commandments.

O quicken me after thy loving-kindness: and so shall I keep the testimonies of thy mouth.

O Lord, thy word: endureth for ever in heaven.

Thy truth also remaineth from one generation to another; thou hast laid the foundation of the earth, and it abideth.

They continue this day according to thine ordinance: for all things serve thee.

If my delight had not been in thy law: I should have perished in my trouble.

I will never forget thy commandments: for with them thou hast quickened me.

I am thine, O save me: for I have sought thy commandments.

The ungodly laid wait for me, to destroy me: but I will consider thy testimonies.

I see that all things come to an end: but thy commandment is exceeding broad. Glory be, &c.

Lord, what love have I unto thy law: all the day long is my study in it!

Thou, through thy commandments, hast made me wiser than mine enemies: for they are ever with me.

I have more understanding than my teachers: for thy testimonies are my study.

I am wiser than the aged: because I keep thy commandments.

I have refrained my feet from every evil way: that I may keep thy word.

I have not shrunk from thy judgments: for thou teachest me.

O how sweet are thy words unto my throat: yea, sweeter than honey unto my mouth!

Through thy commandments I get understanding: therefore I hate all evil ways.

Thy word is a lantern unto my feet: and a light unto my paths.

I have sworn, and am steadfastly purposed: to keep thy righteous judgments.

I am troubled above measure: quicken me, O Lord, according to thy word.

Let the free-will offerings of my mouth please thee, O Lord: and teach me thy judgments.

My soul is always in my hand: yet do I not forget thy law.

The ungodly have laid a snare for me: but yet I swerved not from thy commandments.

Thy testimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

I have applied my heart to fulfil thy statutes always: even unto the end. Glory be, &c.

I hate them that imagine evil things: but thy law do I love.

Thou art my defence and shield: and my trust is in thy word.

Psalm 119. (2)
97—112.

Psalm 119. (3)
113—128.

Away from me, ye wicked: I will keep the commandments of my God.

O establish me according to thy word, that I may live: and let me not be disappointed of my hope.

Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes.

Thou hast trodden down all them that depart from thy statutes: for they imagine but deceit.

Thou putteth away all the ungodly of the earth like dross: therefore I love thy testimonies.

My flesh trembleth for fear of thee: and I am afraid of thy judgments.

I deal with the thing that is lawful and right: O give me not over unto mine oppressors.

Make thou thy servant to delight in that which is good: that the proud do me no wrong.

Mine eyes are wasted away with looking for thy health: and for the word of thy righteousness.

O deal with thy servant according unto thy loving-mercy: and teach me thy statutes.

I am thy servant; O grant me understanding: that I may know thy testimonies.

It is time for thee, Lord, to lay to thine hand: for they have destroyed thy law.

For I love thy commandments: above gold and precious stone.

Therefore hold I straight all thy commandments: and all false ways I utterly abhor. Glory be, &c.

(pp) *Antiphon.* Praise ye the Lord. Hallelujah. Praise ye the Lord.

(qq) *Text. (Capitulum.) Minister.*—Bear ye one another's burdens, and so fulfil Gal. vi. 2. the law of Christ.

Thanks be to God.

(rr) *Short Response.* O Lord, Thy word endureth: for ever in heaven.

O Lord, &c.

Thy truth also remaineth from one generation to another.

For ever in heaven.

Glory be to the Father, &c.

O Lord, Thy word endureth: for ever in heaven.

The Lord is my shepherd, therefore can I lack nothing.

He shall feed me in a green pasture.

Lord have mercy.

Christ have mercy.

Lord have mercy.

Our Father, &c.

The Lord's Prayer,

(privately.)

And lead us not into temptation.

But deliver us from evil.

Turn us again, O Lord God of hosts.

Show the light of Thy countenance, and we shall be whole.

O Christ arise, help us.

And deliver us for Thy name-sake.

O Lord, hear my prayer.

And let my crying come unto Thee.

The Lord be with you.

And with thy spirit.

Let us pray.

(ss) *Collect*
(for the day, &c.)

Grant to us, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness, through the Lord.

The Lord be with you.

And with thy spirit.

Let us bless the Lord.

Thanks be to God.

May the souls of the faithful, through God's mercy, rest in peace. *Amen.*

5. NINTH HOUR SERVICE.

O God, make speed to save me.

O Lord, make haste to help me.

Glory be, &c. Amen. Hallelujah.

O God, unchangeable and true,

Of all the Life and Power,

Dispensing light and silence through

Every successive hour.

Lord, brighten our declining day,

That it may never wane,

Till death, when all things round decay,

Brings back the morn again.

This grace on thy redeemed confer,

Father, Co-equal Son,

And Holy Ghost, the Comforter,

Eternal Three in One. Amen.

(uu) *Antiphon.*

Psalm 119. (1)

129—144.

Praise ye the Lord.

Thy testimonies are wonderful: therefore doth my soul keep them.

When thy word goeth forth: it giveth light and understanding unto the simple.

I opened my mouth, and drew in my breath: for my delight was in thy commandments.

O look thou upon me, and be merciful unto me; as thou usest to do unto those that love thy Name.

Order my steps in thy word: and so shall no wickedness have dominion over me.

O deliver me from the wrongful dealings of men: and so shall I keep thy commandments.

Shew the light of thy countenance upon thy servant: and teach me thy statutes.

Mine eyes gush out with water: because men keep not thy law.

Righteous art thou, O Lord: and true is thy judgment!

The testimonies that thou hast commanded: are exceeding righteous and true.

My zeal hath even consumed me: because mine enemies have forgotten thy words.

Thy word is tried to the uttermost: and thy servant loveth it.

I am small and of no reputation: yet do I not forget thy commandments.

Thy righteousness is an everlasting righteousness: and thy law is the truth.

Trouble and heaviness have taken hold upon me: yet is my delight in thy commandments.

The righteousness of thy testimonies is everlasting: O grant me understanding, and I shall live. Glory be, &c.

I call with my whole heart: hear me, O Lord, I will keep thy statutes.

Yea, even unto thee do I call: help me, and I shall keep thy testimonies.

Early in the morning do I cry unto thee: for in thy word is my trust.

Mine eyes prevent the night-watches: that I might be occupied in thy words.

Hear my voice, O Lord, according unto thy loving-kindness: quicken me according as thou art wont.

They draw nigh that of malice persecute me: and are far from thy law.

Be thou nigh at hand, O Lord, for all thy commandments are true.

As concerning thy testimonies I have known long since: that thou hast grounded them for ever.

O consider mine adversity, and deliver me: for I do not forget thy law.

Avenge thou my cause, and deliver me: quicken me according to thy word.

Health is far from the ungodly: for they regard not thy statutes.

Great is thy mercy, O Lord: quicken me, as thou art wont.

Many there are that trouble me, and persecute me: yet do I not swerve from thy testimonies.

It grieveth me, when I see the transgressors: because they keep not thy law.

Consider, O Lord, how I love thy commandments: O quicken me according to thy loving-kindness.

Thy word is true from everlasting: all the judgments of thy righteousness endure for evermore. Glory be, &c.

Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

I am as glad of thy word: as one that findeth great spoils.

As for lies, I hate and abhor them: but thy law do I love.

Psalm 119. (2)

145—160.

Psalm 119. (3)

161—176.

Seven times a day do I praise thee : because of thy righteous judgments.

Great is the peace that they have who love thy law : and they are not offended at it.

Lord, I have looked for thy saving health : and done after thy commandments.

My soul hath kept thy testimonies : and loved them exceedingly.

I have kept thy commandments and testimonies : for all my ways are before thee.

Let my complaint come before thee, O Lord : give me understanding according to thy word.

Let my supplication come before thee : deliver me according to thy word,

My lips shall speak of thy praise : when thou hast taught me thy statutes.

Yea, my tongue shall sing of thy word : for all thy commandments are righteous.

Let thine hand help me : for I have chosen thy commandments.

I have longed for thy saving health, O Lord : and in thy law is my delight.

O let my soul live, and it shall praise thee : and thy judgments shall help me.

I have gone astray like a sheep that is lost : O seek thy servant ; for I do not forget thy commandments. Glory be, &c.

(uu) *Antiphon.* Praise ye the Lord. Hallelujah. Praise ye the Lord.

(vv) *Text. (Capitulum.) Minister.*—For ye are bought with a price. Therefore 1 Cor. iv. 20. glorify God in your body.

Thanks be to God,

(ww) *Short Response.* *I call with my whole heart : hear me, O Lord.*

I call, &c.

I will keep Thy statutes.

Hear me, O Lord.

Glory be to the Father, &c.

I call with my whole heart : hear me, O Lord.

Cleanse Thou me, O Lord, from my secret faults.

Keep back Thy servant also from presumptuous sins.

Lord have mercy.

Christ have mercy.

Lord have mercy.

The Lord's Prayer,

(privately.)

Our Father, &c.

And lead us not into temptation.

But deliver us from evil.

Turn us again, Lord God of hosts.

*Show us the light of Thy countenance and we shall be
whole.*

O Christ, arise help us.

And deliver us for thy name's sake.

Lord, hear my prayer.

And let my cry come unto Thee.

The Lord be with you.

And with thy spirit.

Let us pray.

(xx) *Collect.*
(*for the day, &c.*) Grant to us, Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy providence, that Thy Church may joyfully serve Thee in all godly quietness, through the Lord.

The Lord be with you.

And with thy spirit.

Let us bless the Lord.

Thanks be to God.

May the souls of the faithful, through God's mercy, rest in peace. *Amen.*

6. VESPER SERVICE.

O God, make speed to save me.

O Lord, make haste to help me.

Glory be, &c. Amen. Hallelujah.

(yy) *Antiphon.* (1) The Lord said

Psalm 110. (1) . . . unto my Lord : Sit thou on my right hand, until I make thine enemies thy footstool.

The Lord shall send the rod of thy power out of Sion : be thou ruler, even in the midst among thine enemies.

In the day of thy power shall the people offer thee free-will offerings with an holy worship : the dew of thy birth is of the womb of the morning.

The Lord sware, and will not repent: Thou art a Priest for ever after the order of Melchisedech.

The Lord upon thy right hand: shall wound even kings in the day of his wrath.

He shall judge among the heathen; he shall fill the places with the dead bodies: and smite in sunder the heads over divers countries.

He shall drink of the brook in the way: therefore shall he lift up his head. Glory be, &c.

(yy) *Antiphon.* (1) The Lord said unto my Lord : Sit Thou on my right hand.

(zz) *Antiphon.* (2) All His commandments.

Psalm 111. (2) I will give thanks unto the Lord with my whole heart : secretly among the faithful, and in the congregation.

The works of the Lord are great: sought out of all them that have pleasure therein.

His work is worthy to be praised, and had in honour: and his righteousness endureth for ever.

The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance.

He hath given meat unto them that fear him: he shall ever be mindful of his covenant.

He hath shewed his people the power of his works : that he may give them the heritage of the heathens.

The works of his hands are verity and judgment: all his commandments are true.

They stand fast for ever and ever, and are done in truth and equity.

He sent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his Name.

The fear of the Lord is the beginning of wisdom: a good understanding have all they that do thereafter; the praise of it endureth for ever. Glory be, &c.

(zz) *Antiphon.* (2) All his commandments are true, they stand fast for ever and ever.

(aaa) *Antiphon.* (3) He hath great delight.

Psalm 112 (3) Blessed is the man that feareth the Lord: he hath great delight in his commandments.

His seed shall be mighty upon earth: the generation of the faithful shall be blessed.

Riches and plenteousness shall be in his house: and his righteousness endureth for ever.

Unto the godly there ariseth up light in the darkness: he is merciful, loving, and righteous.

A good man is merciful, and lendeth: and will guide his words with discretion.

For he shall never be moved: and the righteous shall be had in everlasting remembrance.

He will not be afraid of any evil tidings: for his heart standeth fast, and believeth in the Lord.

His heart is established, and will not shrink: until he see his desire upon his enemies.

He hath dispersed abroad, and given to the poor: and his righteousness remaineth for ever; his horn shall be exalted with honour.

The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away: the desire of the ungodly shall perish. Glory be, &c.

(aaa) *Antiphon.* (3) He hath great delight in his commandments.

(bbb) *Antiphon.* (4) The name of the Lord.

Psalm 113. (4) Praise the Lord, ye servants: O praise the name of the Lord.

Blessed be the Name of the Lord: from this time forth for evermore.

The Lord's name is praised: from the rising up of the sun, unto the going down of the same.

The Lord is high above all heathen: and his glory above the heavens.

Who is like unto the Lord our God, that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth?

He taketh up the simple out of the dust: and lifteth the poor out of the mire.

That he may set him with the princes: even with the princes of his people.

He maketh the barren woman to keep house: and to be a joyful mother of children. Glory be, &c.

(bbb) *Antiphon.* (4) Blessed be the name of the Lord for evermore.

(ccc) *Antiphon.* (5) We who live.

Psalm 114 and 115. (5.) When Israel came out of Egypt: and the house of Jacob from among the strange people,

Judah was his sanctuary: and Israel his dominion.

The sea saw that, and fled: Jordan was driven back.

The mountains skipped like rams: and the little hills like young sheep.

What aileth thee, O thou sea, that thou fleddest: and thou Jordan, that thou wast driven back?

Ye mountains, that ye skipped like rams: and ye little hills like young sheep?

Tremble, thou earth, at the presence of the Lord: at the presence of the God of Jacob;

Who turned the hard rock into a standing water: and the flint-stone into a springing well.

Not unto us, O Lord, not unto us, but unto thy Name, give the praise: for thy loving mercy, and for thy truth's sake.

Wherefore shall the heathen say: Where is now their God?

As for our God, he is in heaven: he hath done whatsoever pleased him.

Their idols are silver and gold: even the work of men's hands.

They have mouths and speak not: eyes have they, and see not.

They have ears and hear not: noses have they and smell not.

They have hands, and handle not; feet have they, and walk not: neither speak they through their throat.

They that make them are like unto them: and so are all such as put their trust in them.

But thou, house of Israel, trust thou in the Lord: he is their succour and defance.

Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

Ye that fear the Lord, put your trust in the Lord: he is their helper and defender.

The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron.

He shall bless them that fear the Lord: both small and great.

The Lord shall increase you more and more: you and your children.

Ye are the blessed of the Lord: who made heaven and earth.

All the whole heavens are the Lord's: the earth hath he given to the children of men.

The dead praise not thee, O Lord: neither all they that go down into silence.

But we will praise the Lord: from this time forth for evermore. Praise the Lord. Glory be, &c.

(ccc) *Antiphon (5)* We who live will praise the Lord.

(ddd) *Text. (Capitulum.) Minister.*—Blessed be God, even the Father of our 2 Cor. i. 3, 4. Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation.

Thanks be to God.

(eee) *Hymn.*
[Lucis creator
optime.]

Father of Lights, by whom each day,
Is kindled out of night;
Who, when the heavens were made, didst lay
Their rudiments in light:
Thou, who didst bind and blend in one,
The glistening morn and evening pale,
Hear Thou our plaint, when light is gone
And lawlessness and strife prevail.

Hear, lest the whelming weight of crime
Wreck us with life in view;
Lest thoughts and schemes of sense and time
Earn us a sinner's due.
So may we knock at heaven's door,
And strive the prize of life to win:
Continually and evermore
Guarded without and pure within.

This grace on Thy redeemed
Father, Co-equal Son,
And holy Ghost the Comforter,
Eternal Three in One. *Amen.*

(fff) *Verse and
Response.*

Let my prayer be set forth

In thy sight as the incense.

(ggg)
Ant. Magnificat.

Master, we have toiled all the night.

My soul doth magnify the Lord: and my spirit hath
rejoiced in God my Saviour.

For he hath regarded: the lowliness of his handmaiden.
For, behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembering his mercy, hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed for ever. Glory be, &c.

(ggg) *Antiphon.* Master, we have toiled all the night and have taken nothing; nevertheless, at Thy word I will let down the net.

The Lord be with you.

And with thy spirit.

Let us pray.

(hhh) *Collect (for the day, &c.)* Grant to us, Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy providence, that Thy Church may joyfully serve Thee in all godly quietness through the Lord. Amen.

*The following Com-
memorations are
read at Lauds also.*

Antiphon.

Holy Mary, succour the wretched, help the weak-hearted, comfort the mourners, pray for the people, interpose for the clergy, intercede for the devoted women: let all feel thy help, whoso celebrate thy holy commemoration.

Pray for us, Holy Mother of God.

That we may be made worthy of the promises of Christ.

Let us pray.

Collect.

Grant, O Lord God, we beseech Thee, that we thy servants may enjoy perpetual health of mind and body, and, by the glorious intercession of the Ever-Virgin Mary, may be delivered from present sorrow, and so have the fruition of everlasting joy.

Antiphon.

Peter the Apostle, and Paul the teacher of the Gentiles, they have taught us Thy law, O Lord.

Thou shalt make them princes in all lands.

They shall remember Thy name from one generation to another.

Let us pray.

O God, who when thy Apostle Peter walked on the waves, savedst him from drowning with Thy right hand, and thrice delivered his fellow Apostle Paul from shipwreck on the open sea, favourably hear us, and grant, that by the deserts of both of them we may obtain everlasting glory.

Antiphon.

Give peace, in our time, O Lord, because there is none other that fighteth for us, but only Thou, O God.

Peace be within Thy walls.

And plenteousness within Thy palaces.

Let us pray.

Collect.

O God, from whom all holy desires, all good counsels, and all just works do proceed, give unto Thy servants that peace which the world cannot give; that both our hearts may be set to obey Thy commandments, and also that by Thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through Jesus Christ our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

The Lord be with you.

And with thy spirit.

Let us bless the Lord.

Thanks be to God.

May the souls of the faithful, through God's mercy, rest in peace. *Amen.*

7. COMPLINE SERVICE.

Reader.—Sir, pray for a blessing.

Benediction.

Minister.—The Lord Almighty grant us a quiet night and an end of toils. *Amen.*

Short Lesson.

1 Pet. v. 8.

Brethren, be sober, be vigilant; for your adversary the devil as a roaring lion, walketh about, seeking whom he may devour; whom resist stedfast in the faith.

But Thou, O Lord, have mercy upon us.

Thanks be to God.

Our help is in the name of the Lord.

Who hath made heaven and earth.

The Lord's Prayer.

(privately.)

Our Father &c.

(*vide supra,*
Prime Service.)

Minister.—I confess before God Almighty, before the blessed Mary, Ever-Virgin, the blessed Michael Archangel, the blessed John Baptist, the Holy Apostles Peter and Paul, before all Saints, and you, my brethren, that I have sinned too much in thought, word, and deed. It is my fault, my fault, my grievous fault. Therefore I beseech thee blessed Mary, Ever-Virgin, the blessed Michael Archangel, the blessed John Baptist, the Holy Apostles Peter and Paul, all Saints, and you, my brethren, to pray the Lord our God for me.

People.—*Almighty God, pity thee, absolve thee from thy sins, and bring thee safe to life everlasting. Amen.*

People.—I confess before God Almighty, before the blessed Mary, Ever-Virgin, the blessed Michael Archangel, the blessed John Baptist, the Holy Apostles Peter and Paul, before all Saints, and thee, my Father, that I have sinned too much in thought, word and deed. It is my fault, my fault, my grievous fault. Therefore, I beseech thee blessed Mary, Ever-Virgin, the blessed Michael Archangel, the blessed John Baptist, the Holy Apostles Peter and Paul, all Saints, and thee, my father, to pray the Lord our God for me.

Minister.—Almighty God pity you, absolve you from your sins, and bring you safe to everlasting life. *Amen.*

The Almighty and merciful Lord grant to us pardon, absolution, and remission of all our sins. *Amen.*

Turn thou us, O Lord our Saviour.

And let thine anger cease from us.

O God, make speed to save me.

O Lord, make haste to help me.

Glory be, &c.

As it was, &c.

Antiphon.

Psalm 4.

Have mercy upon me.

Hear me, when I call, O God of my righteousness: thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

O ye sons of men, how long will ye blaspheme mine honour and have such pleasure in vanity, and seek after leasing?

Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will hear me.

Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.

Offer the sacrifice of righteousness: and put your trust in the Lord.

There be many that say: who will shew us any good?

Lord, lift thou up: the light of thy countenance upon us.

Thou hast put gladness in my heart: since the time that their corn, and wine, and oil increased.

I will lay me down in peace, and take my rest: for it is thou, Lord, only, that makest me dwell in safety. Glory be, &c.

In thee, O Lord, have I put my trust: let me never be put to confusion; deliver me in thy righteousness.

Bow down thine ear to me: make haste to deliver me.

And be thou my strong rock, and house of defence: that thou mayest save me.

For thou art my strong rock, and my castle: be thou also my guide, and lead me for thy Name's sake.

Draw me out of the net that they have laid privily for me; for thou art my strength.

Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth. Glory be, &c.

Whoso dwelleth under the defence of the Most High: shall abide under the shadow of the Almighty.

I will say unto the Lord. Thou art my hope, and my strong hold: my God, in him will I trust.

For he shall deliver thee from the snare of the hunter: and from the noisome pestilence.

He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

Thou shalt not be afraid for any terror by night: nor for the arrow that fieth by day;

For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon-day.

A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

Yea, with thine eyes shalt thou behold: and see the reward of the ungodly.

For thou, Lord, art my hope: thou hast set thine house of defence very high.

There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee: to keep thee in all thy ways.

They shall bear thee in their hands: that thou hurt not thy foot against a stone.

Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

Because he hath set his love upon thee, therefore will I deliver him: I will set him up, because he hath known my Name.

He shall call upon me, and I will hear him: yea, I am with him in trouble: I will deliver him, and bring him to honour.

With long life will I satisfy him: and shew him my salvation. Glory be, &c.

Behold now, praise the Lord: all ye servants of the Lord;

Ye that by night stand in the house of the Lord: even in the courts of the house of our God.

Lift up your hands in the sanctuary: and praise the Lord.

The Lord, that made heaven and earth: give thee blessing out of Sion. Glory be, &c.

Antiphon.

Have mercy upon me, O Lord, and hearken unto my prayer.

Hymn.

[Te lucis ante terminum.]

Now that the day-light dies away

Ere we lie down and sleep,

Thee, Maker of the world, we pray

To own us and to keep.

Let dreams depart and visions fly,

The offspring of the night;

Keep us, like shrines, beneath Thine eye,

Pure in our foe's despite.

This grace on Thy redeemed confer
 Father, Co-equal Son,
 And Holy Ghost the Comforter,
 Eternal Three in One. *Amen.*

Text. *Minister.*—Thou, O Lord, art in the midst of us, and we
 Jer. xiv. 9. are called by thy name; leave us not, O Lord our God.

Thanks be to God.

Short Response. *Into Thy hands, O Lord, I commend my spirit.*

Into thy hands, &c.

For thou hast redeemed me, O Lord God of Truth.

I commend my spirit.

Glory be, &c.

Into thine hands, &c.

Keep us, O Lord, as the apple of an eye.

Hide us under the shadow of Thy wings.

Antiphon. *Save us, O Lord.*

Nunc Dimittis. Lord, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen: thy salvation.

Which thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles; and to be the glory of thy people Israel. Glory be, &c.

Antiphon. Save us, O Lord, when we are awake, guard us when we are asleep, that we may be with Christ when awake, and may rest in peace.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

The Lord's Prayer *Our Father, &c.*

(privately.) And lead us not into temptation.
But deliver us from evil.

The Creed *I believe, &c.*
 (privately.) The resurrection of the body,
And the life everlasting. Amen.

Blessed art Thou, O Lord God of our fathers.

Greatly to be praised, and glorious for ever.

Let us bless the Father and the Son, with the Holy Ghost.

Let us praise and exalt Him for ever.

Blessed art Thou, O Lord, in the firmament of heaven.

And greatly to be praised, and glorious, and highly exalted for ever.

The Almighty and merciful Lord bless and protect us.
Amen.

Vouchsafe, O Lord, to keep us,
This night without sin.

Have mercy upon us, O Lord,
Have mercy upon us.

O Lord, let Thy mercy be showed upon us.
As we do put our trust in Thee.

Lord, hear my prayer.
And let my cry come unto Thee.

The Lord be with you,
And with thy spirit.
Let us pray.

Collect.

Look down, we beseech Thee, O Lord, upon this dwelling, and drive far from it all snares of the enemy! let Thy holy angels dwell in it, and preserve us in peace, and let Thy blessing ever be upon us, through the Lord. *Amen.*

The Lord be with you,
And with thy spirit.
Let us bless the Lord.
Thanks be given to God.

Benediction.

The Almighty and merciful Lord, the Father, and the Son, and the Holy Ghost, bless and preserve us. *Amen.*

(*This is one of the four Anti-phons animadverted on, pp. 11. and 23.*)

Hail, Queen! mother of mercy, our life, sweetness, and hope, hail! We exiles cry to thee, the children of Eve. To thee we sigh with groans and weeping in this valley of tears. Come then, O our advocate, turn on us thy merciful eyes, and shew to us, after this banishment, Jesus, the blessed fruit of thy womb. O kind, O pitiful, O sweet Virgin Mary.

Pray for us, holy mother of God,

That we may be made worthy of the promises of Christ.

Collect.

Almighty everlasting God, who hast prepared the body and soul of Mary the glorious Virgin Mother, to be a fit dwelling for Thy Son by the co-operation of the Holy Ghost, grant that we, who are gladdened by this commemoration of her, may by her pitiful intercession be delivered from present ills, and eternal death, through the same Jesus Christ our Lord. *Amen.*

The help of God remain with us always. *Amen.*

§ 3. WEEK-DAY SERVICE.

For First Monday in Advent.

O Lord, open Thou, &c.

And my mouth, &c.

God, make speed, &c.

O Lord, make haste, &c.

Glory be, &c. Amen. *Hallelujah.*

(a) *Invitatory.* O come let us worship the Lord, the King approaching.

Psalm 95. O come let us sing, &c.

Glory, &c.

(b) *Hymn.* Verbum supernum prodiens, &c.

Antiphon. The Lord is the strength.

Psalm 27. (1) The Lord is my light, &c. Glory, &c.

Psalm 28. (2) Unto Thee will I cry, &c. Glory, &c.

Antiphon. The Lord is the strength of my life.

Antiphon. Worship the Lord.

Psalm 29. (3) Bring unto the Lord, &c. Glory, &c.

Psalm 30. (4) I will magnify Thee, &c. Glory, &c.

Antiphon. Worship the Lord with holy worship.

Antiphon. Deliver me.

Psalm 31. (5) In thee, O God, have I put, &c. Glory, &c.

Psalm 32. (6) Blessed is he, &c. Glory, &c.

Antiphon. Deliver me in Thy righteousness.

Antiphon. It becometh well the just.

Psalm 33. (7) Rejoice in the Lord, &c. Glory, &c.

Psalm 34. (8) I will alway give thanks, &c. Glory, &c.

Antiphon. It becometh well the just to be thankful.

Antiphon. Fight thou against them.

Psalm 35. (9) Plead Thou my cause, &c. Glory, &c.

Psalm 36. (00) My heart sheweth me, &c. Glory, &c.

Antiphon. Fight Thou against them, that fight against me.

*Antiphon.**Psalm 37. (11)**Psalm 38 (12)**Antiphon.*

Commit thy way.

Fret not thyself, &c. Glory, &c.

Put me not to rebuke, &c. Glory, &c.

Commit thy way unto the Lord.

(f) *V.* Out of Sion hath God appeared,*Reader.*—Sir, be pleased to bless us.*The Lord's Prayer,*

Our Father, &c.

(privately.)

And lead us not, &c.

But deliver us, &c.

*Absolution 1.*O Lord Jesu Christ, hear the prayers of Thy servants,
and have mercy upon us, who with the Father, &c.*Reader.*—Sir, be pleased to bless us.*Benediction 1.**Lesson 1.*

Isai. i. 16—18.

The Father everlasting, &c.

Wash you, make you clean; put away the evil of your
doings from before Mine eyes; cease to do evil;Learn to do well; seek judgment, relieve the oppressed;
judge the fatherless; plead for the widow:Come now and let us reason together, saith the Lord;
though your sins be as scarlet, they shall be as white as
snow; though they be red like crimson, they shall be as
wool.

But Thou, O Lord, have mercy upon us.

Thanks be to God.

*Response 1.**Cherish the word, O Virgin Mary, which is conveyed to thee
from the Lord through the Angel; thou shalt conceive in thy
womb, and bring forth both God and man: that thou mayest
be blessed among all women.*Thou shalt bring forth a son, and yet abide a virgin:
thou shalt be with child, and be a mother, yet know not a
man.*That thou mayest be blessed among women.**Reader.*—Sir, be pleased to bless us.*Benediction 2.**Lesson 2.*

Isai. i. 19—23.

The only begotten Son of God, &c.

If ye be willing and obedient, ye shall eat the good of the
land: but if ye refuse and rebel, ye shall be devoured with
the sword, for the mouth of the Lord hath spoken it.How is the faithful city become an harlot? It was full of
judgment; righteousness lodged in it, but now murderers.

Thy silver is become dross, thy wine mixed with water ; thy princes are rebellious and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

But thou, O Lord, have mercy upon us.

Thanks be to God.

Response 2.

Let the heavens rejoice, and let the earth be glad, let the hills be joyful together, for our Lord shall come, and He shall have pity upon the poor.

In His time shall the righteous flourish; yea, and abundance of peace.

And he shall have pity upon the poor.

Benediction 3.

Reader.—Sir, be pleased to bless us.

The grace of the Holy Ghost, &c.

Lesson 3.
Isai. i. 24—28.

Therefore saith the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will ease Me of Mine adversaries, and avenge Me of Mine enemies.

And I will turn My hand upon thee, and purely purge away thy dross, and take away all thy sin;

And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called the city of righteousness, the faithful city.

Zion shall be redeemed with judgment, and her courts with righteousness.

And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed.

But thou, O Lord, have mercy upon us.

Thanks be to God.

Response 3.

Strangers shall not pass through Jerusalem any more; for in that day the mountains shall drop down new wine, and the hills shall flow with milk, saith the Lord.

God shall come from Libanus, and the holy one from the mount of cedars.

For in that day, the mountains shall drop down new wine, and the hills shall flow with milk, saith the Lord.

Glory be to the Father, &c.

For in that day the mountains, &c.

LAUDS.

O God, make speed, &c.

O Lord, make haste, &c.

Glory be, &c. Amen. Hallelujah.

Antiphon. Have mercy upon me.

Psalm 51. (1) . . . O God, after Thy great goodness, &c. Glory, &c.

Antiphon. Have mercy upon me, O God.

Antiphon. Consider, O Lord.

Psalm 5. (2) Ponder my words, &c. Glory, &c.

Antiphon. Consider, O Lord, my meditation.

Antiphon. O God, Thou art my God.

Psalms 63 & 67 (3) . . . Early will I seek Thee, &c. Glory, &c.

Antiphon. O God, Thou art my God, early will I seek thee.

Antiphon. Thine anger is turned away.

Canticle Isa. xii. (4) O Lord, I will praise Thee, &c. Glory, &c.

Antiphon. Thine anger is turned away, and thou comfortedst me.

Antiphon. O praise the Lord.

Ps. 148—150 (5) . . . of heaven, praise Him in the height, &c. Glory, &c.

Antiphon. O praise the Lord of heaven.

Text (Capitulum.) Come ye and let us go up to the mountain of the Lord, to

(t) Isai. ii. 3. the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem.

Thanks be to God.

(u) *Hymn.* En clara vox redarguit, &c.

(v) *Verse and Response.* The voice of one crying in the wilderness, Prepare ye the way of the Lord.

Make His paths straight.

(w) *Antiphon.* The Angel of the Lord made annunciation to Mary.

The Benedictus. Blessed be the Lord God, &c.

Antiphon. The Angel of the Lord made annunciation to Mary, and she conceived of the Holy Ghost. Hallelujah.

(This portion of the Service down to the Collect, is proper to the Week-days of Advent, the Four Seasons, and Vigils, which are Fasts, except Christmas Eve; it is repeated at Vespers after the Magnificat with Psalm 51 for Psalm 130. The Lord's Prayer is all aloud.)

Lord have mercy.
Christ have mercy.
Lord have mercy.

Our Father which art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done in earth, as it is in heaven, give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil.

I said, Lord, be merciful unto me. Heal my soul, for I have sinned against thee. Turn Thee again, O Lord, at the last. And be gracious unto Thy servants.

Let Thy merciful kindness, O Lord, be upon us. Like as we do put our trust in Thee.

Let Thy priests be clothed with righteousness. And let Thy saints sing with joyfulness.

O Lord, save the king. And hear us what time we call upon Thee.

O save Thy people, and give Thy blessing unto Thine inheritance. Feed them and set them up for ever.

O think upon Thy congregation. Whom Thou hast purchased and redeemed of old.

Peace be within Thy walls. And plenteousness within Thy palaces.

Let us pray for the faithful who are departed. Grant them, O Lord, eternal repose, and may perpetual light shine upon them.

May they rest in peace. Amen.

For our brethren who are away. My God, save Thy servants that put their trust in Thee.

For the afflicted and for captives. Deliver, Israel, O Lord, out of all his troubles.

Send thou help from the sanctuary. And strengthen them out of Sion.

Lord, hear my prayer. And let my cry come unto Thee.

Out of the deep, &c. Glory, &c.

Turn us again, Lord God of hosts, Show the light of Thy countenance and we shall be whole.

Arise, O Christ help us. And deliver us for Thy name's sake.

Lord, hear my prayer.

And let my cry come unto Thee.

The Lord be with you.

And with thy spirit.

Let us pray.

(x) *Collect. (Oratio.)* Raise up, we pray Thee, O Lord, Thy power, and come, (*for the day and week.*) that we, being meet, may be snatched from the perils of our sins by thy succour, and be saved by Thy deliverance, who livest, &c.

The Lord be with you.

And with thy spirit.

Let us bless the Lord.

Thanks be to God.

May the souls of the faithful rest in peace.

Amen.

PRIME.

(*Here are marked merely the differences from the 4th Sunday in Pentecost. Some of them, as in Matins and Lauds, are but peculiar to the season.*)

Antiphon.

In that day the mountains shall drop down new wine.

Psalm 54. (1)

Save me, O God, &c. Glory, &c. (*as on Sunday.*)

Psalm 24. (2)

The earth is the Lord's, &c. Glory, &c.

Psalm 119. (3)

1—32.

Blessed are those, &c. (*as on Sunday.*)

16—32. (4)

O do well, &c. (*as on Sunday.*)

Antiphon.

In that day the mountains shall drop down new wine, and the hills shall flow with milk. Hallelujah.

(cc) *Text. (Capitulum.)*

Minister,—Love the Truth and Peace, saith the Lord of hosts. *Thanks be to God.*

Zecl. viii. 19, 20.

O Christ, &c.

(dd) *Short Response.*

(*the same, except instead of Thou that sittest, &c.*) (ee)

Thou that shall come into the world—

Lord have mercy, &c.

The Lord's Prayer.

Our Father, &c.

The Creed.

I believe, &c.

Sentences.

I have cried, &c. (*down to*)

And establish me, &c.

(*These additional*

Deliver me, O Lord, from the evil man.

Sentences are inserted,

And preserve me from the wicked man.

ed, whenever there

Deliver me from mine enemies, O God.

are the additional

Defend me from them that rise up against me.

Sentences & Psalms O deliver me from the wicked doers.
 as above set down And save me from the blood-thirsty men.
 in Lauds and Vespers. So will I always sing praise unto Thy name.
 pers.) That I may daily perform my vows
 Hear us, O God of our salvation.
 Thou that art the hope of all the ends of the earth and of
 them that remain in the broad sea.
 O God, make speed to save me.
 O Lord, make haste to help me.
 Holy God, holy and strong, holy and eternal.
 Have mercy upon us.
 Bless the Lord, O my soul.
 And all that is within me, bless His holy name.
 Bless the Lord, O my soul.
 And forget not all His benefits.
 Who forgiveth all thy sin.
 And healeth all thine infirmities.
 Who saveth thy life from destruction.
 And crowneth thee with mercy and loving-kindness.
 Who satisfieth thy mouth with good things.
 Making thee young and lusty as an eagle.
 Our help is, &c.

The Confessions, Answers, and Prayers, and Prayer of Absolution. I confess, &c. God Almighty, &c. I confess, &c. God Almighty, &c. The Almighty, &c. vouchsafe, &c.

Collect. O Lord, God Almighty, &c.

(*And so on to the end, as on the 4th Sunday in Pentecost, with the substitution of the following.*)

(ii) *Short Lesson.* O Lord, be gracious unto us. We have waited for Thee.
Isai. xxxiii. 2. Be Thou our arm every morning, our salvation also in the time of trouble.

THIRD HOUR.

The following are the only variations.

(kk) *Antiphon (before and after the Psalms.)* Rejoice greatly, daughter of Zion : shout, O daughter of Jerusalem. Hallelujah.

(ll) *Text. (Capitulum.)* Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.
Jer. xxxiii. 5.

(mm) *Short Response.* Come Thou and save us : O Lord God of hosts,
 Come Thou, &c.

Show the light of thy countenance and we shall be whole.

O Lord God of hosts.

Glory be to the Father, &c.

Come Thou and save us, O Lord God of hosts.

The heathen shall fear Thy name, O Lord.

And all the kings of the earth, Thy majesty.

(nn) Collect (for the week.)

SIXTH HOUR.

(The variations are)

(pp) *Antiphon (before and after the Psalms.)* Behold, the Lord shall come, and all His Saints with Him, and the light of that day shall be great. Hallelujah.

(qq) *Text. Capitulum.* In His days Judah shall be saved, and Israel shall dwell safely: and this is the name whereby he shall be called, Jer. xxiii. 6. The Lord our righteousness.

(rr) *Short Response.*

Show us Thy mercy: O Lord.

Show us, &c.

And grant us Thy Salvation.

O Lord.

Glory be to the Father, &c.

Show us Thy mercy: O Lord.

Remember me, O Lord, according to the favour that Thou bearest unto Thy people.

O visit me with Thy salvation.

(ss) Collect for the week. (as before.)

NINTH HOUR.

(The variations are)

(uu) *Antiphon (before and after the Psalms.)* Behold, the great Prophet shall come, and He shall rebuild Jerusalem. Hallelujah.

(vv) *Text. (Capitulum.)* His time is near to come, and his days shall not be prolonged: for the Lord will have mercy on Jacob and will yet choose Israel. Isai. xiv. 1.

(ww) *Short Response.*

The Lord shall arise upon thee: O Jerusalem.

The Lord, &c.

And His glory shall be seen upon thee:

O Jerusalem.

Glory be to the Father, &c.

The Lord shall arise upon thee: O Jerusalem.

Turn us again, O Lord God of hosts.

Show the light of thy countenance, and we shall be whole.

(xx) Collect for (as before.)
the week.

VESPERS.

O God, make speed, &c.

O Lord, make haste, &c.

Antiphon.

Psalm 116. (part 1) (1)

He hath inclined.

Antiphon.

I am well pleased, &c. Glory, &c.

He hath inclined His ear unto me.

Antiphon.

Psalm 116. (part 2) (2) I believed

.... and therefore will I speak, &c. Glory, &c.

Antiphon.

I believed, and therefore will I speak.

Antiphon.

O Praise the Lord.

Psalm 117. (3)

.... all ye heathen, &c. Glory, &c.

Antiphon.

O Praise the Lord, all ye heathen.

Antiphon.

I called upon the Lord.

Psalm 120. (4)

When I was in trouble, &c. Glory, &c.

Antiphon.

I called upon the Lord, and He heard me.

Antiphon.

From whence cometh.

Psalm 121. (5)

I will lift up, &c. Glory, &c.

Antiphon.

From whence cometh my help.

(ddd) *Text.*

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be.

Hymn.

Creator alme siderum, &c.

(fff) *Verse and*

Response.

Drop down, ye heavens, from above, and let the skies pour down Righteousness.

Let the earth open, and let them bring forth Salvation.

(ggg) *Antiphon.*

Lift up thine eyes, O Jerusalem.

The Magnificat.

My soul doth magnify, &c.

Antiphon.

Lift up thine eyes, O Jerusalem, and behold the greatness of thy king. Behold, the Saviour comes to loose thee from thy chain.

(Then follow the same Sentences with Psalm 51, instead of
Psalm 130, which are inserted in Lauds.)

(hh) *The Collect*

for the week.

The Lord be with you.

And with thy spirit.

Let us bless the Lord.

Thanks be to God.

May the souls of the faithful rest in peace.

Amen.

COMPLINE.

This office is invariable throughout the year, except in the Anthems to the Virgin at the end.

Instead of the Salve Regina as after Pentecost, in Advent is used the Alma Redemptoris.

§ 4. PART OF THE SERVICE FOR AUGUST 6TH.*The Feast of the Transfiguration.***MATINS.**

O Lord, open thou my lips.
And my mouth shall shew forth Thy praise.

O God, make speed to save me.

O Lord, make haste to help me.

Glory be, &c.

As it was, &c. Amen. Hallelujah.

(a) *Invitatory.* Let us worship Christ Most High, the King of Glory.
Let us worship, &c.

Psalm 95. O come let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.
Let us come before his presence with thanksgiving: and shew ourselves glad in him with psalms.
Let us worship Christ, &c.
For the Lord is a great God: and a great King above all gods.
In his hand are all the corners of the earth: and the strength of the hills is his also.
The King of glory.
The sea is his, and he made it: and his hands prepared the dry land.
O come, let us worship and fall down: and kneel before the Lord our Maker;
For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.
Let us worship Christ, &c.
To-day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;
When your fathers tempted me: proved me, and saw my works.
The King of glory.

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts; for they have not known my ways.

Unto whom I swear in my wrath: that they should not enter into my rest.

Let us worship Christ, &c.

Glory be, &c.

The King of glory.

Let us worship Christ Most High, the King of glory.

(b) *Hymn.*

[Quicunque
Christum quæ-
ritis.]

O ye who seek the Lord,
Lift up your eyes on high,
For there he doth the sign accord
Of His bright majesty.

We see a wondrous sight
That shall outlive all time,
Older than depth and starry height,
Limitless and sublime.

'Tis He for Israel's fold
And heathen tribes decreed,
The King to Abraham pledged of old
And his eternal seed.

Prophets foretold his birth,
And witnessed when He came,
The Father speaks to all the earth
To hear, and fear His name.

To Jesus, who displays
To babes His beaming face,
Be, with the Father, endless praise,
And with the Spirit of grace. *Amen.*

NOCTURN 1.

(c) *Antiphon.*

Thou madest Him a little lower than the Angels, to crown
Him with glory and worship. Thou makest Him to have
dominion of the works of Thy hands.

Psalm 8. (1)

O Lord our Governor, how excellent is thy Name in all
the world: thou hast set Thy glory above the heavens!

Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies : that thou mightest still the enemy and the avenger.

For I will consider thy heavens, even the works of thy fingers : the moon and the stars which thou hast ordained.

What is man, that thou art mindful of him : and the son of man, that thou visitest him ?

Thou madest him lower than the angels: to crown him with glory and worship.

Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet;

All sheep and oxen : yea, and the beasts of the field ;

The fowls of the air, and the fishes of the sea : and whatsoever walketh through the paths of the seas.

O Lord our Governor: how excellent is thy Name in all the world ! Glory be, &c.

(c) *Antiphon.*

Thou madest him a little lower than the angels, to crown Him with glory and worship. Thou makest Him to have dominion of the works of Thy hands.

(d) *Antiphon.*

The Lord discovereth the thick bushes : in His temple doth every man speak of His honour.

Psalm 29. (2)

Bring unto the Lord, O ye mighty, bring your rams unto the Lord : ascribe unto the Lord worship and strength.

Give the Lord the honour due unto his Name : worship the Lord with holy worship.

It is the Lord that commandeth the waters : it is the glorious God that maketh the thunder.

It is the Lord that ruleth the seas ; the voice of the Lord is mighty in operation : the voice of the Lord is a glorious voice.

The voice of the Lord breaketh the cedar trees : yea, the Lord breaketh the cedars of Libanus.

He maketh them also to skip like a calf: Libanus also, and Sirion like a young unicorn.

The voice of the Lord divideth the flames of fire ; the voice of the Lord shaketh the wilderness : yea, the Lord shaketh the wilderness of Cades.

The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes : in his temple doth every man speak of his honour.

The Lord sitteth above the water-flood : and the Lord remaineth a King for ever.

The Lord shall give strength unto his people : the Lord shall give his people the blessing of peace. Glory be, &c.

(d) *Antiphon.*

The Lord discovereth the thick bushes; in His temple doth every man speak of his honour.

(e) *Antiphon.*

Thou art fairer than the children of men, full of grace are Thy lips.

Psalm 45. (3)

My heart is inditing of a good matter: I speak of the things which I have made unto the King.

My tongue is the pen: of a ready writer.

Thou art fairer than the children of men: full of grace are thy lips, because God hath blessed thee for ever.

Gird thee with thy sword upon thy thigh, O thou most Mighty: according to thy worship and renown.

Good luck have thou with thine honour: ride on, because of the word of truth, of meekness, and righteousness; and thy right hand shall teach thee terrible things.

Thy arrows are very sharp, and the people shall be subdued unto thee: even in the midst among the King's enemies.

Thy seat, O God, endureth for ever: the sceptre of thy kingdom is a right sceptre.

Thou hast loved righteousness, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

All thy garments smell of myrrh, aloes, and cassia: out of the ivory palaces, whereby they have made thee glad.

Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours.

Hearken, O daughter, and consider, incline thine ear: forget also thine own people, and thy father's house.

So shall the King have pleasure in thy beauty: for he is thy Lord God, and worship thou him.

And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

The King's daughter is all glorious within: her clothing is of wrought gold.

She shall be brought unto the King in raiment of needle-work: the virgins that be her fellows shall bear her company, and shall be brought unto thee.

With joy and gladness shall they be brought: and shall enter into the King's palace.

Instead of thy fathers thou shalt have children: whom thou mayest make princes in all lands.

I remember thy name from one generation to another,

therefore shall the people give thanks unto thee, world without end. Glory be, &c.

(e) *Antiphon.* Thou art fairer than the children of men, full of grace are Thy lips.

(f) *Verse and Response.* Thou hast appeared glorious in the sight of the Lord. Therefore the Lord hath clothed thee in comely apparel.

The Lord's Prayer Our Father, &c.

(privately). And lead us not into temptation. But deliver us from evil.

Absolution 1. O Lord Jesus Christ, hear the prayers of thy servants, and have mercy upon us, who with the Father and the Holy Spirit livest and reignest, world without end. *Amen.*

Reader.—Sir, be pleased to bless us.

Benediction 1. *Minister.*—The Father everlasting, bless us with an eternal blessing. *Amen.*

Lesson 1. *2 Pet. i. 10—14.* The rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall.

For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance.

Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me.

But thou, O Lord, have mercy upon us.

Thanks be to God.

Response 1. *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.*

And Gentiles shall come to thy light, and kings to the brightness of Thy rising.

And the glory of the Lord is risen upon them.

Reader.—Sir, be pleased to bless us.

Benediction 2. *Minister.*—The only-begotten Son of God, vouchsafe to bless and help us. *Amen.*

Lesson 2. Moreover, I will endeavour, that ye may be able, after my 2 Pet. i. 15—17. decease, to have these things always in remembrance.

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

But Thou, O Lord, have mercy upon us.

Thanks be to God.

Response 2.

In the bright cloud the Holy Ghost was seen, the Father's voice was heard: This is my beloved Son, in whom I am well pleased, hear ye Him.

A cloud overshadowed them, and the Father's voice was heard in thunder.

This is My beloved Son, in whom I am well pleased: hear ye Him.

Reader.—Sir, be pleased to bless us.

Minister.—The grace of the Holy Ghost enlighten our thoughts and hearts. *Amen.*

Lesson 3. And this voice which came from heaven we heard, when 2 Pet. i. 18—20. we were with him in the holy mount.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts:

Knowing this first, that no prophecy of the scripture is of any private interpretation.

For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

But Thou, O Lord, have mercy upon us.

Thanks be to God.

Response 3.

Behold what manner of love the Father hath bestowed upon us; that we should be called the sons of God.

We know that when He shall appear, we shall be like Him, for we shall see Him as He is.

That we should be called the sons of God.

Glory be to the Father, &c.

That we should be called the sons of God.

Nocturn II.

(g) *Antiphon.* Thou art of more honour and might than the hills of the
robbers : the proud are robbed.

[Illuminans tu miserabiliter a montibus aeternis, &c.] In Jewry is God known : his name is great in Israel. At Salem is his tabernacle : and his dwelling in Sion. There brake he the arrows of the bow : the shield, the sword, and the battle.

Psalm 70. (4)

Thou art of more honour and might : than the hills of the
robbers.

The proud are robbed, they have slept their sleep : and all the men, whose hands were mighty, have found nothing.

At thy rebuke, O God of Jacob: both the chariot and horse are fallen.

Thou, even thou art to be feared : and who may stand in thy sight when thou art angry ?

Thou didst cause thy judgment to be heard from heaven :
the earth trembled, and was still.

When God arose to judgment: and to help all the meek upon earth.

The fierceness of man shall turn to thy praise: and the fierceness of them shalt thou refrain.

Promise unto the Lord your God, and keep it, all ye that are round about him: bring presents unto him that ought to be feared.

He shall restrain the spirit of princes: and is wonderful among the kings of the earth. Glory be, &c.

(g) *Antiphon.*

One day in thy courts is better than a thousand

Psalm 84, (5)

One day in thy courts is better than a thousand.
O how amiable are thy dwellings: thou Lord of hosts!

How amiable are thy dwellings: thou Lord of hosts.
My soul hath a desire and longing to enter into the
courts of the Lord: my heart and my flesh rejoice in the
living God.

Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young, even thy altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in thy house: they will be
alway praising thee.

Blessed is the man whose strength is in thee : in whose heart are thy ways.

Who going through the vale of misery use it for a well :
and the pools are filled with water.

They will go from strength to strength : and unto the
God of gods appeareth every one of them in Sion.

O Lord God of hosts, hear my prayer : hearken, O God
of Jacob.

Behold, O God our defender : and look upon the face of
thine Anointed.

For one day in thy courts : is better than a thousand.

I had rather be a door-keeper in the house of my God :
than to dwell in the tents of ungodliness. Glory be, &c.

One day in thy courts is better than a thousand.

(h) *Antiphon.*

(i) *Antiphon.*

Very excellent things are spoken of thee, thou city of
God.

Psalm 87. (6)

Her foundations are upon the holy hills : the Lord loveth
the gates of Sion more than all the dwellings of Jacob.

Very excellent things are spoken of thee, thou city of
God.

I will think upon Rahab and Babylon : with them that
know me.

Behold ye the Philistines also : and they of Tyre, with the
Morians : lo, there was he born.

And of Sion it shall be reported, that he was born in her ;
and the Most High shall establish her.

The Lord shall rehearse it, when he writeth up the people
that he was born there.

The singers also and trumpeters shall he rehearse : all
my fresh springs shall be in thee. Glory be, &c.

(i) *Antiphon.*

Very excellent things are spoken of thee, thou city of God.

(j) *Verse and Response.*

Thou crownest Him with glory and worship.
And makest Him to have dominion of the works of thy hands.

The Lord's Prayer

(privately).

Our Father, &c.

And lead us not into temptation.

But deliver us from evil.

Absolution 2.

His pity and mercy succour us, who with the Father and
the Holy Ghost, liveth and reigneth, world without end.

Amen.

Reader.—Sir, be pleased to bless us.

Minister.—God, the Father Almighty, be favourable and
gracious unto us. *Amen.*

Lesson 4. The Lord revealed His glory before certain chosen witnesses, and brightens that bodily form which He had in common with others with such splendour, that His face was like to the sun's blaze, and His raiment all one with the snow's whiteness. In which Transfiguration this was the chief design, to remove from the hearts of the disciples the scandal of the cross, that their faith might be proof against the lowliness of His voluntary passion, by the revelation of the excellence of His hidden dignity. And it was no less a providence, that hereby the hope of the Holy Church has a sure stay, by knowing how high a change is in store for the whole body of Christ, so that the honour first shown in the Head, might be shared in anticipation by the members.

Thou then, O Lord, have mercy upon us.

Thanks be to God.

Response 4.

They shall be satisfied with the plenteousness of thy house : and thou shalt give them drink of thy pleasures, as out of the river.

For with Thee is the well of life, and in thy light shall we see light.

And Thou shalt give them drink of Thy pleasures, as out of the river.

Reader.—Sir, be pleased to bless us.

Benediction 5. **Minister.**—Christ grant to us the joys of endless life. *Amen.*

Lesson 5. **(Sermon continued.)** To confirm the Apostles and instruct them in all knowledge, that miracle contained a further lesson. For Moses and Elias, that is, the Law and the Prophets, appeared conversing with the Lord: that by the presence of five men might be most fully accomplished what is written, “By two or three witnesses, every word shall be established.” What can be more stable, more firmly fixed, than that word, which was heralded by the trumpet, both of the Old and the New Testament, by the instruments of the ancient message in unison with the Evangelical teaching? For the pages of each covenant witness either to other, and the brightness of the present glory does but disclose Him manifest and clear, whom foregoing wonders had promised under the veil of Mysteries.

But thou then, O Lord, have mercy upon us.

Thanks be to God.

Response 5.

Master, it is good to be here; and let us make here

three tabernacles, one for Thee, one for Moses, and one for Elias.

For he knew not what he said.

And let us make here three tabernacles, one for Thee, one for Moses, and one for Elias.

Reader.—Sir, be pleased to bless us.

Benediction 6.

Minister.—God kindle the fire of His love in our hearts.

Lesson 6.

Therefore stirred by these disclosures in outward tokens, (*Sermon continued.*) the Apostle Peter, in scorn of things of the world, and in disgust of what was earthly, was carried away by a sort of transport into the longing after things eternal; and filled with joy at all that vision, he desired to dwell with Jesus there, where he was enjoying the manifestation of His glory. Wherefore he said, “Lord, it is good to be here: and, if Thou wilt, let us build here three tabernacles, one for Thee, one for Moses, and one for Elias.” The Lord, however, answered not to this proposal, intimating, not that it was presumptuous, but that it was unbecoming to make it; seeing the world could not be saved but by Christ’s death, and that in the Lord’s pattern faith should find its calling, not to doubt of the promises of future blessedness, but withal to understand that amid the trials of this life we must ask for patience rather than for glory.

But Thou, O Lord, have mercy upon us.

Thanks be to God.

Response 6.

If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away: much more shall the ministration of the Spirit, which abideth, be glorious.

For Christ was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

Much more shall the ministration of the Spirit, which abideth, be glorious.

Glory be to the Father, &c.

Much more shall the ministration of the Spirit, which abideth, be glorious.

NOCTURN III.

(k) *Antiphon.*

Tabor and Hermon shall rejoice in Thy Name, Thou hast a mighty arm.

Psalm 89. (7)

My song shall be alway of the loving-kindness of the Lord: with my mouth will I ever be showing thy truth from one generation to another.

For I have said, Mercy shall be set up for ever: thy truth shalt thou establish in the heavens.

I have made a covenant with, my chosen: I have sworn unto David my servant;

Thy seed will I stablish for ever: and set up thy throne from one generation to another.

O Lord, the very heavens shall praise thy wondrous works: and thy truth in the congregation of the saints.

For who is he among the clouds: that shall be compared unto the Lord?

And what is he among the gods: that shall be like unto the Lord?

God is very greatly to be feared in the council of the saints: and to be had in reverence of all them that are round about him.

O Lord God of hosts, who is like unto thee: thy truth, most mighty Lord, is on every side.

Thou rulest the raging of the sea: thou stillest the waves thereof when they arise.

Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arm.

The heavens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

Thou hast made the north and the south: Tabor and Hermon shall rejoice in thy Name.

Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

Righteousness and equity are the habitation of thy seat: mercy and truth shall go before thy face.

Blessed is the people, O Lord, that can rejoice in thee: they shall walk in the light of thy countenance.

Their delight shall be daily in thy Name: and in thy righteousness shall they make their boast.

For thou art the glory of their strength: and in thy loving kindness thou shalt lift up our horns.

For the Lord is our defence: the Holy One of Israel is our King.

Thou spakest sometime in visions unto thy saints, and saidst: I have laid help upon one that is mighty; I have exalted one chosen out of the people.

I have found David my servant: with my holy oil have I anointed him.

My hand shall hold him fast: and my arm shall strengthen him.

The enemy shall not be able to do him violence: the son of wickedness shall not hurt him.

I will smite down his foes before his face: and plague them that hate him.

My truth also and my mercy shall be with him: and in my Name shall his horn be exalted.

I will set his dominion also in the sea: and his right hand in the floods.

He shall call me, Thou art my Father: my God, and my strong salvation.

And I will make him my first-born: higher than the kings of the earth.

My mercy will I keep for him for evermore: and my covenant shall stand fast with him.

His seed also will I make to endure for ever: and his throne as the days of heaven.

But if his children forsake my law: and walk not in my judgments;

If they break my statutes, and keep not my commandments: I will visit their offences with the rod, and their sin with scourges.

Nevertheless my loving-kindness will I not utterly take from him: nor suffer my truth to fail.

My covenant will I not break, nor alter the thing that is gone out of my lips: I have sworn once by my holiness, that I will not fail David.

His seed shall endure for ever: and his seat is like as the sun before me.

He shall stand fast for evermore as the moon: and as the faithful witness in heaven.

But thou hast abhorred and forsaken thine Anointed: and art displeased at him.

Thou hast broken the covenant of thy servant: and cast his crown to the ground.

Thou hast overthrown all his hedges: and broken down his strong holds.

All they that go by spoil him: and he is become a reproach to his neighbours.

Thou hast set up the right hand of his enemies: and made all his adversaries to rejoice.

Thou hast taken away the edge of his sword: and givest him not victory in the battle.

Thou hast put out his glory: and cast his throne down to the ground.

The days of his youth hast thou shortened: and covered him with dishonour.

Lord, how long wilt thou hide thyself, for ever: and shall thy wrath burn like fire.

O remember how short my time is: wherefore hast thou made all men for nought?

What man is he that liveth, and shall not see death: and shall he deliver his soul from the hand of hell?

Lord, where are thy old loving-kindnesses: which thou swarest unto David in thy truth.

Remember, Lord, the rebuke that thy servants have: and how I do bear in my bosom the rebukes of many people;

Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine Anointed: Praised be the Lord for evermore. Amen, and Amen.

Tabor and Hermon shall rejoice in thy name, thou hast a mighty arm.

(k) *Antiphon.*

There is sprung up a light for the righteous, and joyful gladness for such as are true-hearted.

Psalm 97. (8)

The Lord is King, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof.

Clouds and darkness are round about him: righteousness and judgment are the habitation of his seat.

There shall go a fire before him: and burn up his enemies on every side.

His lightnings gave shine unto the world: the earth saw it, and was afraid.

The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

The heavens have declared his righteousness: and all the people have seen his glory.

Confounded be all they that worship carved images, and that delight in vain gods: worship him, all ye gods.

Sion heard of it, and rejoiced: and the daughters of Judah were glad, because of thy judgments, O Lord.

For thou, Lord, art higher than all that are in the earth: thou art exalted far above all gods.

O ye that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

There is sprung up a light for the righteous: and joyful gladness for such as are true-hearted.

Rejoice in the Lord, ye righteous: and give thanks for a remembrance of his holiness.

(1) *Antiphon.*

There is sprung up a light for the righteous, and joyful gladness for such as are true-hearted.

(m) *Antiphon.*

Psalm 104. (9)

Praise the Lord, O my soul, O my God.

.... thou art become exceeding glorious; thou art clothed with majesty and honour.

Thou deckest thyself with light as it were with a garment: and spreadest out the heavens like a curtain.

Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.

He maketh his angels spirits: and his ministers a flaming fire.

He laid the foundations of the earth: that it never should move at any time.

Thou coveredst it with the deep like as with a garment: the waters stand in the hills.

At thy rebuke they flee: at the voice of thy thunder they are afraid.

They go up as high as the hills, and down to the valleys beneath; even unto the place which thou hast appointed for them.

Thou hast set them their bounds, which they shall not pass: neither turn again to cover the earth.

He sendeth the springs into the rivers; which run among the hills.

All beasts of the field drink thereof: and the wild asses quench their thirst.

Beside them shall the fowls of the air have their habitation: and sing among the branches.

He watereth the hills from above: the earth is filled with the fruit of thy works.

He bringeth forth grass for the cattle: and green herb for the service of men;

That he may bring food out of the earth, and wine that maketh glad the heart of man: and oil to make him a cheerful countenance, and bread to strengthen man's heart.

The trees of the Lord also are full of sap: even the cedars of Libanus which he hath planted;

Wherein the birds make their nests : and the fir-trees are a dwelling for the stork.

The high hills are a refuge for the wild goats : and so are the stony rocks for the conies.

He appointed the moon for certain seasons : and the sun knoweth his going down.

Thou makest darkness that it may be night : wherein all the beasts of the forest do move.

The lions roaring after their prey : do seek their meat from God.

The sun ariseth, and they get them away together : and lay them down in their dens.

Man goeth forth to his work, and to his labour : until the evening.

O Lord, how manifold are thy works ; in wisdom hast thou made them all ; the earth is full of thy riches.

So is the great and wide sea also : wherein are things creeping innumerable, both small and great beasts.

There go the ships, and there is that Leviathan : whom thou hast made to take his pastime therein.

These wait all upon thee : that thou mayest give them meat in due season.

When thou givest it them they gather it : and when thou openest thy hand they are filled with good.

When thou hidest thy face they are troubled : when thou takest away their breath they die, and are turned again to their dust.

When thou lettest thy breath go forth thy shall be made : and thou shalt renew the face of the earth.

The glorious Majesty of the Lord shall endure for ever : the Lord shall rejoice in his works.

The earth shall tremble at the look of him : if he do but touch the hills, they shall smoke.

I will sing unto the Lord as long as I live : I will praise my God while I have my being.

And so shall my words please him : my joy shall be in the Lord.

As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my soul, praise the Lord.

Antiphon.

Praise the Lord, O my soul : O Lord my God.

(n) *Verse and*

Response.

His honour is great in thy salvation.

Glory and great worship shalt Thou lay upon him.

*The Lord's Prayer
(privately).*

Our Father, &c.
And lead us not into temptation.
But deliver us from evil.

Absolution 3. The Almighty and merciful Lord absolve us from the bonds of our sins. *Amen.*

Reader.—Sir, be pleased to bless us.
Benediction 7. Minister.—The reading of the Gospel be to us salvation and defence, *Amen.*

Lesson 7. Matt. xvii. 1—5. At that time Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

And behold, there appeared unto them Moses and Elias talking with him.

Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, one for Moses, and one for Elias.

While he yet spake, behold a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear ye him.

Homily of St. John Chrysostom. Whereas the Lord spoke much concerning dangers, His own death, and the death and slaughter of His disciples, and enjoined on them many severe and difficult things, and all this, too, in the present life, and soon to come, while the gain was but in hope and expectation, (for instance, that they should save their life, if they lost it, that He will come in the glory of his Father and dispense rewards,) therefore, in order to certify them even by sight, and to show them what that glory was, with which he was to come, He shows it them as far as they could understand it in this present life, and unveils it, lest they should grieve at the thought of their own or their Lord's death, and chiefly Peter.

But thou, O Lord, have mercy on us.

Thanks be to God.

Response 7.

God hath called us with a holy calling, according to His grace, which is now made manifest: by the glorious appearing of our Saviour Jesus Christ.

Who hath abolished death, and hath brought life and immortality to light.

By the glorious appearing of our Saviour Jesus Christ.

Reader.—Sir, be pleased to bless us.

Benediction 8.

Minister.—The help of God abide with us for ever. *Amen*

Lesson 8.

And see what He does, after discoursing of His kingdom (Homily continued.) and of hell. For in that he said, “ He who finds his life, shall lose it, and whoever will lose it for my sake, the same shall find it;” and in that He said, “ He shall render to every one according to his works,” He has pointed out both His kingdom and hell. When then He had discoursed concerning both, of His kingdom He granted the sight to human eyes, but not of hell; since, needful as that might have been for the uninstructed and unready, yet upright and clear-sighted men, as the Apostles, needed but to be confirmed by the better part. This part indeed it was far more fitting He should mention, yet He did not altogether pass over the other, placing at times the terribleness of hell as if before the eyes, as in His description of Lazarus, and of him who demanded back the hundred pence.

But thou, O Lord, have mercy upon us.

Thanks be to God.

Response.

God, who commanded the light to shine out of darkness, hath shined in our hearts: to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Unto the godly there ariseth up light in the darkness; he is merciful, loving, and righteous.

To give the light of the knowledge of the glory of God in the face of Jesus Christ.

Glory be to the Father, &c.

To give the light of the knowledge of the glory of God in the face of Jesus Christ.

Reader.—Sir, be pleased to bless us.

Benediction 9.

Minister.—The King of Angels bring us through to the society of the inhabitants of heaven. *Amen.*

Lesson 9.

(Homily continued.)

Think upon the greatness of mind in St. Matthew, who has not concealed the names of those who were preferred over the rest: which St. John also shows often, when he notes down the special praises of Peter so accurately and carefully. In this fellowship of Apostles there was no place for envy or for vain-glory. Therefore He took apart with him the chief ones of the Apostles. Why took He those only? for this reason, because they were superior to the rest. But why did He not do so at once, but after six days? lest His other disciples, or others generally should be troubled; for which reason neither did He name those whom He was alone to take with Him.

Thou, then, O Lord, have mercy upon us.
Thanks be to God.

To Deum.
Vide p. 47.

We praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.
 To thee all Angels cry aloud: the Heavens, and all the Powers therein, &c.

LAUDS.

O God, make speed to save me.

O Lord, make haste to help me.

Glory be, &c. As it was, &c. Amen. Hallelujah.

(o) *Antiphon.*

Jesus taketh Peter, James and John, his brother, and bringeth them up into an high mountain apart, and was transfigured before them.

Psalm 93. (1)

Vide p. 48.

The Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himself with strength.

He hath made the round world so sure: that it cannot be moved.

Ever since the world began, hath thy seat been prepared: thou art from everlasting, &c.

Glory be, &c.

(o) *Antiphon.*

Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them.

(p) *Antiphon.*

His face did shine as the sun, and His raiment was white as snow. Hallelujah.

Psalm 100. (2)

Vide p. 48.

(p) *Antiphon.*

O be joyful, &c.

Glory be, &c.

His face did shine as the sun, and His raiment was white as snow. Hallelujah.

(q) *Antiphon.*

And behold there appeared unto them Moses and Elias, speaking with Jesus.

Psalm 63 and 67 (3)

Vide p. 48.

O God, thou art my God, &c.

God be merciful unto us, &c.

Glory be, &c.

(q) *Antiphon.*

And behold there appeared unto them Moses and Elias, speaking with Jesus.

(r) *Antiphon.* And Peter answered and said to Jesus, Lord it is good to be here.

Song of the Three(4) O all ye works of the Lord, bless ye the Lord : praise him, Children, *vide p. 59.* and magnify him for ever.

O ye Angels of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Heavens, bless ye the Lord : praise him, and magnify him for ever, &c.

(r) *Antiphon.* And Peter answered and said to Jesus, Lord, it is good to be here.

(s) *Antiphon.* While he yet spake, behold, a bright cloud overshadowed them.

Psalm 148, 149 and O praise ye the Lord of heaven, &c.

150. Vide p. 52. (5) O sing unto the Lord, &c.

O praise God, &c.

(s) *Antiphon.* While he yet spake, behold, a bright cloud overshadowed them.

(t) *Text.* *Minister.*—We look for the Saviour, our Lord Jesus Christ, Phil. iii. 20, 21. who shall change our vile body, that it may be like unto His glorious body.

Thanks be to God.

(u) *Hymn.*

Lux alma Jesu.]

Light of the anxious heart,

Jesu, Thy suppliants cheer ;

Bid thou the gloom of guilt depart,

And shed Thy sweetness here.

Happy the man, whose breast

Thou makest Thy residence,

From God's right hand a radiant guest ;

Unseen by fleshly sense.

Brightness of God above !

Unfathomable grace !

Vouchsafe a present fount of love,

To cleanse Thy chosen place.

To Thee, whom children see,

The Father ever blest,

The Holy Spirit, One and Three,

Be endless praise address. *Amen.*

(v) *Verse and Response.* A crown of pure gold is on His forehead.
With the sign of holiness, glory, and honour.

(w) *Ant.* And lo, a voice from the cloud saying, This is My beloved Son, in whom I am well pleased. Hear ye Him. Hallelujah.

Benedictus.

Blessed be the Lord God of Israel, &c.
Glory be, &c.

(w) Antiphon.

And lo, a voice from the clouds, saying, This is My Beloved Son, in whom I am well pleased, Hear ye Him—Hallelujah.

The Lord be with you.

And with thy spirit.

Let us pray.

(x) Collect.

O God, who in the glorious transfiguration of Thine Only begotten has sealed the treasure of the faith by the witness of the ancient fathers, and by the voice coming down in a cloud of light hast wonderfully shadowed forth the perfect adoption of Thy sons, mercifully grant, that we may be made fellow heirs and partners in the glory of our King, through the same our Lord. *Amen.*

&c. &c. &c.

(So on to the end of Lauds, in the Service for Sunday.)

§ 5. PART OF THE SERVICE FOR AUGUST 10TH.

The Feast of St. Laurence, Deacon and Martyr.

[In order to understand parts of the following Service, it may be necessary for the reader to have some knowledge of St. Laurence's history ; which may fitly be conveyed in the following translation from St. Ambrose's Offices, as found in the British Magazine, for January, 1834.

" We must not omit mention of the blessed Laurence, who, on the sight of Sextus, his Bishop, going to martyrdom, began to weep, not so much at his passion, as his own orphanhood. So he called out to him, ' Whither goest thou, O my father, without thy son ? Whither can a Priest be hurrying without his Deacon ? Never as yet didst thou offer sacrifice without an attendant. How have I displeased thee ? Hast thou found me a degenerate son ? Peter let Stephen suffer before him. Thou, too, O my Father, show thine own graces in my person, offer up to God him whom thou hast begotten, nor seize the crown of martyrdom without a noble company to answer your good thoughts concerning them.'

" The Prelate answered, ' Nay, son, I leave thee not, neither forsake thee ; a fiercer combat is in store for thee. We, as the old, are allotted the lighter skirmish, but youth must bear off a more glorious triumph over tyranny. Thou wilt soon be called upon ; cease thy tears ; in three days thou shalt follow me. Ill would it seem for me who holds the third rank in the sacred ministry, to press into the first. I leave to thee the legacy of my own constancy.' "

In consequence three days after, Laurence was arrested, and, after other tortures, broiled to death on a gridiron. St. Ambrose adds, " when he was stretched upon the scorching gridiron, he did but say, ' The meat is done ; turn it over, and eat it.' " This happened A.D. 258. Other particulars of his Martyrdom will be found in the Service itself. It may be added, by way of explaining an allusion in the above account, that " Priest," in the language of antiquity, means one who has the power of consecrating the Eucharist, *i. e.* Bishop and Presbyter, *Aειρομηνος*, or as our Service seems sometimes to express it, *Minister* ; and that the Deacon was the usual attendant on the Minister in the celebration.]

FIRST VESPERS.

O God, make speed to save me.

O Lord, make haste to help me.

Glory be to the Father, &c.

As it was in the beginning, &c. Amen. Hallelujah.

(yy) *Antiphon.* Laurence entered on his Martyrdom, and confessed the name of the Lord Jesus Christ.

Ps. 110 p. 76. (1) The Lord said, &c.

(yy) *Antiphon.* Laurence entered on his Martyrdom, and confessed the name of the Lord Jesus Christ.

(zz) *Antiphon.* Laurence hath wrought a good work, who by the sign of the Cross gave sight to the blind.

Ps. 111. p. 76. (2) I will give thanks, &c.

(zz) *Antiphon.* Laurence hath wrought a good work, who by the sign of the Cross gave sight to the blind.

(aaa) *Antiphon.* My soul hangeth upon Thee, because my flesh is burned in the fire for Thee, O my God.

Ps. 112. p. 77. (3) Blessed is the man, &c.

(aaa) *Antiphon.* My soul hangeth upon Thee, because my flesh is burned in the fire for Thee, O my God.

(bbb) *Antiphon.* The Lord hath sent His Angel, and hath delivered me from the midst of the fire, and I am not tormented.

Ps. 113. p. 77. (4) Praise the Lord, ye servants, &c.

(bbb) *Antiphon.* The Lord hath sent His Angel, and hath delivered me from the midst of the fire, and I am not tormented.

(ccc) *Antiphon.* Blessed Laurence prayed, saying, I give Thee thanks, O Lord, because I have been found worthy to enter Thy gates.

Psalm 117. (5) O praise the Lord, all ye heathen: praise him, all ye nations.

For his merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever. Praise the Lord.

(ccc) *Antiphon.* Blessed Laurence prayed, saying, I give Thee thanks, O Lord, because I have been found worthy to enter Thy gates.

(ddd) *Text.* *Minister.*—Brethren, he which soweth sparingly shall reap sparingly; and he which soweth bountifully shall reap bountifully.

Thanks be to God.

(eee) *Hymn.*

[*Invicta martyrum unicum.* It is remarkable that this Hymn, which is the only one of those here translated which savours of Romanism, is the only one, except one other, which is not known to be ancient. The rest are either Ambrosian or Gregorian, except one, which is by Prudentius. (*Quicunque Christum.*) Of the Hymn *Lux Alma Jesu*, the Translator cannot discover the Author.]

Martyr of Christ, thy fight is won !
Following the Father's only Son,
O'er thy fall'n foes thou triumphest
In heavenly courts a risen guest.
Use thou for us thy gift of prayer
To cleanse thy brethren's sin,
To sweeten earth's infectious air,
And gain us peace within.

For ever broken is the chain
That bound thy body's hallowed fane;
As God hath given thee, break the tie
Which links our hearts to vanity.
To God the Father, God the Son,
And God the Paraclete,
Be praise, while circling ages run
Beneath the Eternal's feet. Amen.

(fff) **Verse and Response.** Thou hast crowned Him with glory and worship.
And makest him to have dominion of the works of Thy hands.

(ggg) *Antiphon.* On the hot bars I denied Thee not, my God: and, when brought to the fire, I confessed Thee, O Christ. Thou hast proved my heart, and visited me in the night; thou hast tried me by fire, and hast found no wickedness in me.

Magnificat. My soul doth magnify the Lord, &c.
Antiphon. On the hot bars I denied thee not, &c.
The Lord be with you.
And with thy spirit.

Collect. Almighty God, who gavest to blessed Laurence to overcome the fire of his torture, grant to us, we beseech Thee, to extinguish the flames of our vices, through the Lord. *Amen.*

(*The Service ends as above in Vespers, p. 80.*)

MATIN SERVICE.

O Lord, open Thou my lips :
And my mouth shall show forth Thy praise.
 O God, make speed to save me.
O Lord, make haste to help me.
 Glory be to the Father, &c.
 As it was in the beginning, &c. Amen. Hallelujah.

(a) *Invitatory.*

Blessed Laurence, the Martyr of Christ, is crowned, and triumphs in heaven : come, let us worship.

Blessed Laurence, the Martyr of Christ, &c.

Psalm 95.

O come, let us sing unto the Lord, let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving ; and shew ourselves glad in him with psalms.

Blessed Laurence, the Martyr of Christ, is crowned, and triumphs in heaven : come, let us worship.

For the Lord is a great God : and a great King above all gods.

In his hand are all the corners of the earth : and the strength of the hills is his also.

Come, let us worship.

The sea is his, and he made it : and his hands prepared the dry land.

O come, let us worship and fall down : and kneel before the Lord our Maker.

For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

Blessed Laurence, the Martyr of Christ, is crowned, and triumphs in heaven : come, let us worship.

To-day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness ;

When your fathers tempted me: proved me, and saw my works.

Come, let us worship.

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways;

Unto whom I sware in my wrath: that they should not enter into my rest.

Blessed Laurence, the Martyr of Christ, is crowned, and triumphs in heaven: come, let us worship.

Glory be to the Father, &c.

As it was in the beginning, &c. *Amen.*

Come, let us worship.

Blessed Laurence, the Martyr of Christ, is crowned, and triumphs in heaven: come, let us worship.

(b) *Hymn.*
[Deus tuorum
militum.]

O God, of Thy soldiers
The Portion and Crown,
Spare sinners, who hymn
The praise of the Blest;
Earth's bitter joys,
Its lures and its frown,
He weighed them and scorned,
And so is at rest.

Thy Martyr he ran
All valiantly o'er
A highway of blood
For the prize Thou hast given.
We kneel at Thy feet,
And meekly implore,
Our pardon may wait
On his triumph in heaven.

Honour and praise
To the Father and Son
And the Spirit be done
Now and always. *Amen.*

NOCTURN I.

(c) *Antiphon.*

Whither speedest thou without thy son, O my father ?
Whither, holy Priest, hurriest thou without attendant ?

Psalm 1. (1)

Blessed is the man, that hath not walked in the counsel of the ungodly, nor stood in the way of sinners : and hath not sat in the seat of the scornful.

But his delight is in the law of the Lord ; and in his law will he exercise himself day and night.

And he shall be like a tree planted by the water-side : that will bring forth his fruit in due season.

His leaf also shall not wither : and look, whatsoever he doeth, it shall prosper.

As for the ungodly, it is not so with them : but they are like the chaff, which the wind scattereth away from the face of the earth.

Therefore the ungodly shall not be able to stand in the judgment : neither the sinners in the congregation of the righteous.

But the Lord knoweth the way of the righteous : and the way of the ungodly shall perish. Glory be, &c.

(c) *Antiphon.*

Whither speedest thou, without thy son, O my father ?
Whither, holy Priest, hurriest thou without attendant ?

(d) *Antiphon.*

Forsake me not, O holy Father, for I have just laid out those treasures which thou gavest me in trust.

Psalm 2. (2)

Why do the heathen so furiously rage together : and why do the people imagine a vain thing ?

The kings of the earth stand up, and the rulers take counsel together : against the Lord, and against his Anointed.

Let us break their bonds asunder : and cast away their cords from us.

He that dwelleth in heaven shall laugh them to scorn : the Lord shall have them in derision.

Then shall he speak unto them in his wrath : and vex them in his sore displeasure.

Yet have I set my King : upon my holy hill of Sion.

I will preach the law, whereof the Lord hath said unto me : Thou art my Son, this day have I begotten thee.

Desire of me, and I shall give thee the heathen for thine inheritance : and the utmost parts of the earth for thy possession.

Thou shalt bruise them with a rod of iron: and break them in pieces like a potter's vessel.

Be wise now therefore, O ye kings: be learned, ye that are judges of the earth.

Serve the Lord in fear: and rejoice unto him with reverence.

Kiss the Son, lest he be angry, and so ye perish from the right way: if his wrath be kindled, (yea, but a little) blessed are all they that put their trust in him. Glory be, &c.

(d) *Antiphon.*

Forsake me not, O Holy Father, for I have now laid out those treasures which Thou gavest me in trust.

(e) *Antiphon.*

I desert thee not, O my son, neither do I forsake thee; but a higher conflict for the faith of Christ is in store for thee.

Psalm 3. (3)

Lord, how are they increased that trouble me: many are they that rise against me.

Many one there be that say of my soul: There is no help for him in his God.

But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

I did call upon the Lord with my voice; and he heard me out of his holy hill.

I laid me down and slept, and rose up again: for the Lord sustained me.

I will not be afraid for ten thousands of the people: that have set themselves against me round about.

Up, Lord, and help me, O my God: for thou smitest all mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly.

Salvation belongeth unto the Lord: and thy blessing is upon thy people. Glory be, &c.

(e) *Antiphon.*

I desert thee not, O my son, neither do I forsake thee; but a higher conflict for the faith of Christ is in store for thee.

(f) *Verse and Response.*

Thou hast crowned him with glory and worship.
And makest him to have dominion of the works of Thy hands.

The Lord's Prayer

(privately.)

Our Father, &c.

And lead us not into temptation,
But deliver us from evil.

Absolution 1.

O Lord Jesus Christ, hearken unto the prayers of thy

servants, and have mercy upon us, who livest and reignest with the Father and Holy Ghost, world without end. *Amen.*

Reader.—Sir, be pleased to bless us.

Benediction 1.

Minister.—The Father everlasting bless us with a perpetual blessing. *Amen.*

Lesson 1.
Eccl. li.1—5.

I will thank thee, O Lord and King, and praise thee, O God my Saviour, I do give praise unto Thy name;

For thou art my defender and helper, and hast preserved my body from destruction, and from the snare of the slanderous tongue, and from lips that forge lies, and hast been mine helper against mine adversaries:

And hast delivered me, according to the multitude of Thy mercies and greatness of Thy name, from the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had;

From the choking of fire on every side, and from the midst of the fire which I kindled not.

From the depth of the belly of hell, from an unclean tongue, and from lying words, from an unjust king, and from an unrighteous tongue.

But thou, O Lord, have mercy upon us.

Thanks be to God.

Response 1.

Laurence, the Deacon, wrought a good work, who enlightened the blind by the sign of the Cross: and gave the treasures of the Church to the poor.

He hath dispersed, he hath given to the poor, and his righteousness remaineth for ever.

And he gave the treasures of the Church to the poor.

Reader.—Sir, be pleased to bless us.

Benediction 2.

Minister.—The only begotten Son of God vouchsafe to bless us and help us. *Amen.*

Lesson 2.
Eccl. li. 6—9.

My soul shall praise the Lord even unto death, my life was near to the hell beneath.

They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none.

Then thought I upon thy mercy, O Lord, and upon Thy acts of old, how Thou deliverest such as wait for Thee, and savest them out of the hands of the enemies.

Then I lifted up my supplication from the earth and
prayed for deliverance from death.

But Thou, O Lord, have mercy upon us.

Response 2.

Thanks be to God.

My child, be not afraid, for I am with thee, saith the Lord. When thou passest through the fire, thou shalt not be burned, neither shall the smell of fire pass upon thee.

I will deliver thee from the bond of the wicked, and
rescue thee from the hand of the mighty.

When thou passest through the fire, thou shalt not be burned, neither shall the smell of fire pass upon thee.

Reader.—Sir, be pleased to bless us.

Benediction 3.

Minister.—The grace of the Holy Spirit enlighten our
thoughts and hearts. *Amen.*

Lesson 3.

*I called upon the Lord, the Father of my Lord, that He
Eccl. li 10—12. would not leave me in the days of my trouble, and in the
time of the proud, when there was no help.*

I will praise Thy name continually, and will sing praise
with thanksgiving; and so my prayer was heard.

For thou savedst me from destruction, and deliveredst
me from the evil time: therefore will I give thanks, and
praise Thee, and bless Thy name, O Lord.

But Thou, O Lord, have mercy upon us.

Response 3.

Thanks be to God.

*They bound down his limbs upon the bars; but while they
ministered live coals, the deacon of Christ laughs them
to scorn. Blessed Laurence, Martyr of Christ, inter-
cede for us.*

My night has no darkness, but all things grow clear in the
light.

Blessed Laurence, Martyr of Christ, intercede for us.

Glory be to the Father, &c.

As it was in the beginning, &c.

Blessed Laurence, Martyr of Christ, intercede for us.

NOCTURN II.

(g) *Antiphon.*

Blessed Laurence prayed saying, Lord Jesus Christ, God from God, have mercy on Thy servant.

Psalm 4. (4)

Hear me when I call, O God of my righteousness: thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

O ye sons of men, how long will ye blaspheme mine honour; and have such pleasure in vanity, and seek after leasing?

Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will hear me.

Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.

Offer the sacrifice of righteousness: and put your trust in the Lord.

There be many that say: Who will shew us any good?

Lord, lift thou up: the light of thy countenance upon us.

Thou hast put gladness in my heart: since the time that their corn, and wine, and oil increased.

I will lay me down in peace, and take my rest: for it is thou, Lord, only, that makest me dwell in safety. Glory be, &c.

(g) *Antiphon.*

Blessed Laurence prayed saying, Lord Jesus Christ, God from God, have mercy on thy servant.

(h) *Antiphon.*

Romanus said to blessed Laurence, I see before thee a young man of fair countenance, hasten to baptize me.

Psalm 5. (5)

Ponder my words, O Lord: consider my meditation.

O hearken thou unto the voice of my calling, my King, and my God: for unto thee will I make my prayer.

My voice shalst thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee.

Such as be foolish shall not stand in thy sight: for thou hatest all them that work vanity.

Thou shalt destroy them that speak leasing: the Lord will abhor both the blood-thirsty and deceitful man.

But as for me, I will come into thine house, even upon the multitude of thy mercy; and in thy fear will I worship toward thy holy temple.

Lead me, O Lord, in thy righteousness; because of mine enemies: make thy way plain before my face.

For there is no faithfulness in his mouth: their inward parts are very wickedness.

Their throat is an open sepulchre: they flatter with their tongue.

Destroy thou them, O God; let them perish through their own imaginations: cast them out in the multitude of their ungodliness: for they have rebelled against thee.

And let all them that put their trust in thee rejoice; they shall ever be giving of thanks, because thou defendest them; they that love thy Name shall be joyful in thee.

For thou, Lord, wilt give thy blessing unto the righteous: and with thy favourable kindness wilt thou defend him as with a shield. Glory be, &c.

(h) *Antiphon.*

Romanus said to blessed Laurence, I see before thee a young man of fair countenance, hasten to baptize me.

(i) *Antiphon.*

Blessed Laurence answered, My night has no darkness, but all things grow clear in the light.

Psalm 8. (6)

O Lord, our Governor, how excellent is thy name in all the world: thou that hast set thy glory above the heavens!

Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the avenger.

For I will consider thy heavens, even the works of thy fingers: the moon and the stars which thou hast ordained.

What is man, that thou art mindful of him: and the Son of man that thou visitest him?

Thou madest him lower than the angels: to crown him with glory and worship.

Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet;

All sheep and oxen: yea, and the beasts of the field; The fowls of the air, and the fishes of the sea: and whatsoever walketh through the paths of the seas.

O Lord, our Governor: how excellent is thy name in all the world! Glory be, &c.

(i) *Antiphon.*

Blessed Laurence answered, My night has no darkness, but all things grow clear in the light.

(j) *Verse and Response.*

Lord, thou hast set upon his head,
A crown of precious stones.

The Lord's Prayer, Our Father, &c.

(privately.) And lead us not into temptation,
But deliver us from evil.

Absolution 2. His pity and mercy help us, who with the Father, and the Holy Spirit liveth and reigneth, world without end. *Amen.*

Reader.—Sir, be pleased to bless us.

Benediction 4. *Minister.*—God the Father Almighty, be favourable and gracious unto us. *Amen.*

Lesson 4. While the fury of the heathen powers raged against the *Sermon of St. Leo,* most chosen members of Christ, those chiefly who were in the order of the Ministry, Laurence the Deacon, having not only the dispensation of the Sacraments, but also of the Church's store, incited the impious persecutor, who promised himself a double price in one man, the gain of the sacred treasure and the ruin of him who surrendered it. Instigated therefore by this twofold flame, avarice and hatred of the truth, to rob him of his treasure and of Christ, he demands of the spotless Sacristan, those stores of the Church of which he was greedy. To whom he, most holy Deacon, by way of showing where they really were laid up, presented vast multitudes of Christian poor, on whose food and clothing he had expended wealth which could not be taken away, but was irrevocably his from the sanctity of his using.

But thou, O Lord, have mercy upon us.

Thanks be to God.

Response 4.

Whither speedest thou without thy Son, O my father?
Whither hurriest thou, holy priest, without thy Deacon? Thou never yet hast offered sacrifice without attendant.

What hath in me displeased thy fatherly love? in what have I come short? make trial of his fitness to whom thou hast entrusted the dispensation of the Lord's blood.

Thou never yet hast offered sacrifice without attendant.

Reader.—Sir, be pleased to bless us.

Benediction 5. *Minister.*—Christ grant us the joys of eternal life. *Amen.*
Lesson 5. Therefore, the disappointed robber roars aloud, and kindling into hatred of that religion, which had introduced such an application of worldly goods, he attempts the plunder of another treasure-house, not of gold or silver, to rob it of that store which was of a more holy costliness. He bida Laurence renounce Christ, and prepares against the stubborn-

courage of that Deacon's heart, dreadful tortures ; and when the first prove fruitless, he proceeds to fiercer. He tears and shreds his limbs with continued scourging, next he gives orders to broil them over the fire, so that, being stretched upon the red hot bars, first on one side, then on the other, the torment might be the greater, and the punishment more protracted.

But thou, O Lord, have mercy upon us.

Thanks be to God.

Response 5.

Forsake me not, O holy father, for I have already laid out my stores. I desert thee not, my son, neither do I forsake thee; but a fiercer conflict for the faith of Christ is in store for thee.

We, as aged men, receive the onset of the skirmish, thou, being young, will have to bear off a more glorious triumph over the persecutor ; the Deacon shall follow his Bishop on the third day.

I desert thee not, my son, neither do I forsake thee; but a fiercer conflict for the faith of Christ is in store for thee.

But thou, O Lord, have mercy upon us.

Thanks be to God.

Reader.—Sir, be pleased to bless us.

Benediction 6. *Minister.*—God kindle the fire of His love in our hearts.

Amen.

Lesson 6.

Thou gainest nothing, thou availest nothing, O savage cruelty ! The mortal frame is gradually released from thy tortures. Laurence departs heavenward, and thy flames fail thee. The love of Christ surpassed the flame, and the fire which burned around him was duller than that which was kindled within him. O Persecutor, thou hast spent thy rage upon the Martyr ; thou hast spent it, and added to his palm, while adding to his pain. For what part of thy device has not redounded to the conqueror's glory, when even the instruments of his suffering are converted into decorations of his triumph ? Let us then rejoice, dearly beloved, with a spiritual joy, and glory in the Lord concerning the most blessed end of this famous man. God is wonderful in His Saints, in whom He hath ordained for us a sanction and an example, and hath so shown forth His glory through the whole world, that from the rising to the setting sun, among the resplendent lights of the Diaconate, Rome became as honoured in her Laurence, as Jerusalem in Stephen.

But thou, O Lord, have mercy upon us.

Thanks be to God.

Response 6.

*Blessed Laurens cried out and said, My God I worship,
Him alone I serve, and therefore I fear not your
tortures.*

My night hath no darkness, but all things grow clear in
the light.

And therefore I fear not your tortures.

Glory be to the Father, &c.

And therefore I fear not your tortures.

NOCTURN III.

(k) *Antiphon.*

They bound down his limbs upon the bars ; but while
they laid underneath live coals, the Deacon of Christ laughs
them to scorn.

Psalm 15. (7)

Lord, who shall dwell in thy tabernacle : or who shall rest
upon thy holy hill ?

Even he that leadeth an uncorrupt life : and doeth the
thing which is right, and speaketh the truth from his heart.

He that hath used no deceit in his tongue, nor done evil
to his neighbour : and hath not slandered his neighbour.

He that setteth not by himself, but is lowly in his own
eyes : and maketh much of them that fear the Lord.

He that sweareth unto his neighbour, and disappointeth
him not : though it were to his own hindrance.

He that hath not given his money upon usury : nor taken
reward against the innocent.

Whoso doeth these things shall never fall. Glory be, &c.

(k) *Antiphon.*

They bound his limbs upon the bars ; but while they laid
underneath live coals, the Deacon of Christ laughs them to
scorn.

(l) *Antiphon.*

Thou hast tried me with fire, and hast found no wicked-
ness in me.

Psalm 17. (8)

Hear the right, O Lord, consider my complaint : and
hearken unto my prayer, that goeth not out of feigned lips.

Let my sentence come forth from thy presence : and let
thine eyes look upon the thing that is equal.

Thou hast proved and visited mine heart in the night-
season ; thou hast tried me, and shalt find no wickedness in
me : for I am utterly purposed that my mouth shall not
offend.

Because of men's works, that are done against the words
of thy lips : I have kept me from the ways of the destroyer.

O hold thou up my goings in thy paths: that my footsteps slip not.

I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

Shew thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

Keep me as the apple of an eye: hide me under the shadow of thy wings.

From the ungodly that trouble me: mine enemies compass me round about to take away my soul.

They are inclosed in their own fat: and their mouth speaketh proud things.

They lie waiting in our way on every side: turning their eyes down to the ground;

Like as a lion that is greedy of his prey: and as it were a lion's whelp lurking in secret places.

Up, Lord, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of thine;

From the men of thy hand, O Lord, from the men, I say, and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

They have children at their desire: and leave the rest of their substance for their babes.

But as for me, I will behold thy presence in righteousness; and when I awake up after thy likeness, I shall be satisfied with it. Glory be, &c.

(l) *Antiphon.* Thou hast tried me with fire, and hast found no wickedness in me.

(m) *Antiphon.* When I was questioned, I confessed the Lord: when I am burned, I give thanks.

Psalm 21. (9) The King shall rejoice in thy strength, O Lord: exceeding glad shall he be of thy salvation.

Thou hast given him his heart's desire: and hast not denied him the request of his lips.

For thou shalt prevent him with the blessings of goodness: and shalt set a crown of pure gold upon his head.

He asked life of thee, and thou gavest him a long life: even for ever and ever.

His honour is great in thy salvation: glory and great worship shalt thou lay upon him.

For thou shalt give him everlasting felicity: and make him glad with the joy of thy countenance.

And why? because the king putteth his trust in the Lord: and in the mercy of the Most Highest he shall not miscarry.

All thine enemies shall feel thy hand: thy right hand shall find out them that hate thee.

Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

Their fruit shalt thou root out of the earth: and their seed from among the children of men.

For they intended mischief against thee; and imagined such a device as they are not able to perform.

Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

Be thou exalted, Lord, in thine own strength: so will we sing, and praise thy power. Glory be, &c.

(m) *Antiphon.* When I was questioned, I confessed the Lord: when I am burned, I give thanks.

(n) *Verse and Response.* His honour is great in Thy salvation.

The Lord's Prayer Glory and great worship shalt Thou lay upon him.

(privately.) Our Father, &c.

And lead us not into temptation,
But deliver us from evil.

Absolution 3. The Almighty and merciful Lord absolve us from the chain of our sins. Amen.

Reader.—Sir, be pleased to bless us.

Benediction 7. Minister.—May the reading of the Gospel be to us salvation and a defence. Amen.

Lesson 7.

John xii. 24, 25.

At that time Jesus said to His disciples, Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life, shall lose it, and he that hateth his life in this world, shall keep it unto life eternal.

The Lord Jesus Himself was the corn of wheat to be put to death, and to be multiplied; to be put to death by the unbelief of the Jews, to be multiplied by the belief of the Gentiles. Therefore, exhorting us to trace the footsteps of His passion, He says, "He that loveth his life shall lose it." Which may be understood in two ways. He that loveth, shall lose; that is, if thou lovest, thou shalt lose. If thou wouldest possess life in Christ, fear not that death for Christ

Homily of St. Augustine.

which is necessary. Or otherwise ; He that loveth his life, shall lose it. Love it not lest thou really lose it ; love it not here, lest thou lose it eternally.

But thou, O Lord, have mercy upon us.

Thanks be to God.

Response.

On the hot bars I denied Thee not, my God ; and when brought to the fire, I confessed the Lord Jesus Christ.

Thou hast proved, O Lord, and visited mine heart in the night-season.

And when brought to the fire, I confessed the Lord Jesus Christ.

Reader.—Sir, be pleased to bless us.

Benediction 8.

Minister.—May he whose festival we keep, intercede for us to the Lord. *Amen.*

Lesson 8.
(Homily, continued.)

The latter of these two seems rather to be the sense of the Gospel. For it goes on, “ And he that hateth his life in this world, shall keep it unto life eternal.” Therefore, as is said before, “ He that loveth,” that is, “ in this world,” he surely shall lose it ; but “ he who hateth,” namely, “ in this world,” shall keep it unto life eternal. A great and marvellous saying, how it should be that a man should love his life to its destruction, and hate it to its preservation. If thou hast loved it perversely, then thou really hatest it ; if thou hast hated rightly, then thou hast loved it. Blessed are they who so hate it while really saving it, as not to lose it while loving it.

But Thou, O Lord, have mercy upon us.

Thanks be to God.

Response 8.

O Hippolytus, if thou hast faith in the Lord Jesus Christ, I will both show thee treasures, and promise thee life everlasting.

The blessed Laurence said to Hippolytus, If thou hast faith in the Lord Jesus Christ.

I will both show thee treasures, and promise thee life everlasting.

Glory be to the Father, &c.

As it was, &c.

I will both show thee treasures, and promise thee life everlasting.

Reader.—Sir, be pleased to bless us.

Benediction 9.

Minister.—The King of Angels lead us on to the fellowship of the inhabitants of heaven. *Amen.*

*Lesson 9.
(Homily con-
tinued.)*

But beware of the desire of self-murder stealing on thee as if from the precept of hating thy life in this world. For hence certain evil-tempered and perverse men, and to themselves more cruel and wicked murderers, give themselves to the flames, drown themselves in the water, break their bones down precipices, and so perish. This is not from Christ's teaching, who even answered to the devil, suggesting to Him such a fall, "Get thee behind me, Satan; it is written, Thou shalt not tempt the Lord thy God." But to Peter he said, signifying by what death he should glorify God, "When thou wast young, thou girdedst thyself and walkedst whither thou wouldest; but when thou art old, another shall gird thee, and shall carry thee whither thou wouldest not." Where he sufficiently intimated that he who follows Christ's footsteps must be put to death, not by himself but by another.

Te Deum.

We praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.
To thee all Angels cry aloud: the heavens and all the Powers therein, &c.

§ 6. MATIN SERVICE FOR MARCH 21.

Bishop Ken's day.

[FOR SOCIAL OR PRIVATE DEVOTION.]

O Lord, open Thou my lips.
And my mouth shall show forth Thy praise.
 O God, make speed to save me.
O Lord, make haste to help me.
 Glory be, &c.
 As it was, &c. *Amen.*
 Praise to Thee, O Lord, King of eternal glory.

(a) *Invitatory with Psalm 95.* O come, let us worship the Lord, the King of Confessors.
 O come, let us sing unto the Lord: let us heartily rejoice, &c.
Vide pp. 17. & 26.

(b) *Hymn.*

In witness of his Lord,
 In humble following of his Saviour dear,
 This is the man to wield the unearthly sword,
 Warring unharmed with sin and fear.

 Who, Lord, uncalled by Thee,
 Dare touch Thy Spouse, Thy very self below?
 Or who dare count him summoned worthily,
 Except Thine hand and seal he show?

 Where can Thy seal be found,
 But on the chosen seed from age to age,
 By Thine anointed heralds duly crowned,
 As kings and priests, Thy war to wage?

Or this.

Lord, and what shall this man do?
 Ask'st thou, Christian, for thy friend?
 If his love for Christ be true,
 Christ hath told thee of his end:
 This is he whom God approves,
 This is he whom Jesus loves.

Ask not of Him more than this,
 Leave it to his Saviour's breast,
 Whether early called to bliss,
 He in youth shall find his rest,
 Or armed at his station wait,
 Till his Lord be at the gate.

Gales from heaven, if so He will,
 Sweeter melodies can wake,
 On the lonely mountain rill,
 Than the meeting waters make,
 Who hath the Father and the Son,
 May be left but not alone.

NOCTURN I.

(c) *Antiphon.* Blessed is the man whose delight is in the law of the Lord.

Psalm 1. (1) Blessed is the man that, &c.

(c) *Antiphon.* Blessed is the man whose delight is in the law of the Lord, who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, and hath not sat in the seat of the scornful.

(d) *Antiphon.* Desire of me, and I will give thee the heathen for thine inheritance.

Psalm 2. (2) Why do the heathen, &c.

(d) *Antiphon.* Desire of me, and I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession. Thou shalt bruise them with a rod of iron.

(e) *Antiphon.* Thou, O Lord, art my worship.

Psalm 3. (3) Lord, how are they, &c.

(e) *Antiphon.* Thou, O Lord, art my worship, and the lifter up of my head. I did call upon the Lord with my voice, and He heard me out of His holy hill.

(f) *Verse and Response.* The Lord loved him and adorned him.
 And clothed him in a robe of glory.

The Lord's Prayer, (privately.) Our Father, &c.
 And lead us not into temptation.
 But deliver us from evil.

Absolution 1.

O Lord Jesus Christ, mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life, who livest and reignest with the Father and the Holy Ghost, world without end. *Amen.*

Benediction 1.**Lesson 1.**

1 Tim. iii. 1—6

Reader.—Sir, be pleased to bless us.

Minister.—The Lord bless us and keep us. *Amen.*

This is a true saying, If a man desire the office of a Bishop, he desireth a good work.

A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous:

One that ruleth well his own house, having his children in subjection with all gravity;

(For if a man know not how to rule his own house, how shall he take care of the Church of God?)

Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

But thou, O Lord, have mercy upon us.

Thanks be to God,

Response 1.

Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.

Lord, Thou deliveredst unto me five talents, behold, I have gained beside them five talents more.

Enter thou into the joy of thy Lord.

Reader.—Sir, be pleased to bless us.

Minister.—The Lord make His face to shine upon us, and be gracious unto us. *Amen.*

For a Bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort, and to convince the gainsayers.

For there are many unruly and vain talkers and deceivers, specially they of the circumcision.

Whose mouth must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

But Thou, O Lord, have mercy upon us.

Thanks be to God.

Response 2.

Let Thy Thummin and Thy Urim be with Thy holy one, whom thou didst prove at Maseah, and with whom Thou didst strive at the waters of Meribah; they shall put incense before Thee, and whole burnt sacrifice upon Thine altar.

Bless, Lord, his substance, and accept the work of his hands; smite through the loins of them that rise against him, and of them that hate him, that they rise not again:

They shall put incense before Thee, and whole burnt sacrifice upon Thine altar.

Reader.—Sir, be pleased to bless us.

Benediction 3.

Minister.—The Lord lift up His countenance upon us, and give us peace. *Amen.*

Lesson 3.
Tit. ii. 1—8.

But speak thou the things which become sound doctrine.

That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

That they may teach the young women to be sober, to love their husbands, to love their children,

To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

Young men likewise exhort to be sober-minded.

In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity,

Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

But Thou, O Lord, have mercy upon us.

Thanks be to God.

Response 3.

Let the saints be joyful with glory, let them rejoice in their beds, let the praises of God be in their mouths, and a two-edged sword in their hands: to bind their kings in chains, and their nobles with links of iron.

That they may be avenged of them, as it is written, Such honour have all His saints.

To bind their kings in chains, and their nobles with links of iron.

Glory be, &c.

To bind their kings in chains, and their nobles with links of iron.

NOCTURN II.

(g) *Antiphon.* Thou hast put gladness in my heart.

Psalm 4. (4) Hear me when I call, &c.

(g) *Antiphon.* Thou hast put gladness in my heart, since the time that their corn, and wine, and oil increased.

(h) *Antiphon.* Lead me, O Lord, in Thy righteousness.

Psalm 5. (5) Ponder my words, &c.

(h) *Antiphon.* Lead me, O Lord, in Thy righteousness, because of mine enemies ; make Thy way plain before my face.

(i) *Antiphon.* Out of the mouth of very babes and sucklings hast Thou ordained strength.

Psalm 8. (6) O Lord, our Governor, &c.

(i) *Antiphon.* Out of the mouth of very babes and sucklings hast Thou ordained strength, because of Thine enemies, that Thou mightest still the enemy and the avenger.

(j) *Verse and Response.* The Lord hath chosen Him as a priest unto Himself.

The Lord's Prayer, *(privately.)* To sacrifice to Him the offering of praise.

Our Father, &c.

And lead us not into temptation,
But deliver us from evil.

Absolution 2. Grant, O Lord, we beseech Thee, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved, who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

Reader.—Sir, be pleased to bless us.

Benediction 4. Minister.—The love of God be upon us now and for ever.

Lesson 4. Thomas Ken, the son of an ancient family, was born at Berkhamstead in Hertfordshire, in the year of grace 1637,

and educated at Winton and Oxford, on the foundation of William of Wykeham, of famous memory, sometime Bishop of Winton. Admitted into holy orders, he commenced a course of preaching at St. John's church, near Winton, where there was no preacher, with so blessed an effect, that many Anabaptists came over to the Church, and received baptism at his hands. That he might have time for these active duties, for study also, and for prayer, he restricted himself to but one sleep, rising at one or two of the clock in the morning, and sometimes sooner; which practice grew into a habit, and continued with him almost till his last illness. After a while he was made chaplain to the king's niece, the Princess of Orange, and passed over to Holland; where, after gaining her entire esteem for his most prudent behaviour and strict piety, he fell under the displeasure of the Prince, for interfering with one of his courtiers, who had seduced a young English gentlewoman, and was eventually obliged to leave the royal service.

But Thou, O Lord, have mercy upon us.

Thanks be to God.

Response 4.

Princes have persecuted me without a cause; but my heart standeth in awe of Thy word.

I will speak of Thy testimonies also, even before kings, and will not be ashamed.

But my heart standeth in awe of Thy word.

Reader.—Sir, be pleased to bless us.

Benediction 5.

Minister.—The grace of our Lord Jesus Christ be upon us, now and for ever. Amen.

Lesson 5.

Afterwards, when he was at Winton, in his Prebendal house, the king came thither with his court, and mistress, whom his harbingers ordered to be lodged where Ken dwelt; but fearing God more than the face of the King, he refused her admittance, and obliged her to seek another lodging. And herein was seen how winning is holy severity, even with those who suffer for it; for a vacancy soon occurring in the see of Bath and Wells, the King himself, as his own especial act, named Ken to fill it; and he was consecrated thereunto on St. Paul's day, in the year 1684. Moreover, during the King's last illness, he was admitted to his chamber, and gave close attendance at his bedside for at least three whole days and nights, without any intermission, watching at proper intervals to suggest pious

thoughts and prayers; in which time one of the King's mistresses coming in, the Bishop prevailed with him to have her removed, and induced him further to send for the Queen, and ask her forgiveness for his long infidelity. And though he was not able to do all he had wished for his dying Sovereign, he did all that was allowed him.

But Thou, O Lord, have mercy upon us.

Thanks be to God.

Response 5.

Many shall be purified, and made white, and tried: and many of them that sleep in the dust of the earth shall awake.

And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.

And many of them that sleep in the dust of the earth shall awake.

Reader.—Sir, be pleased to bless us.

Benediction 6.

Minister.—The fellowship of the Holy Ghost be with us now and for ever. *Amen.*

Lesson 6.

When the King's brother succeeded to the throne, Ken showed his loyalty to him indeed, but in word was free spoken. At length, when the King advanced in daring, the Bishop refusing to submit the conduct of the Church to his pleasure, and mindful of the rights of Christ's heritage, was in consequence committed, together with six of his brethren, to the Tower, on a charge of treason. Afterwards, when the King and his family were dethroned for arbitrary doings, he showed his true loyalty to him by refusing to acknowledge the new dynasty, and lost his station in the state rather than violate his allegiance. Being driven from his see by the civil power, he died in obscurity in the year 1710. Thus he gave to Cæsar the things that be Cæsar's, and to God the things that be God's. He was as meek, gentle, and affectionate in his bearing, as he was bold in the cause of the Gospel; and he took his troubles cheerfully and lightly. He possessed, in an especial way, that most excellent gift of charity. Once, when four thousand pounds fell to his see, he gave great part of it to the French Protestants then under persecution; and, when he was deprived, all his means, after the sale of his goods at his palace and elsewhere, was not more than seven hundred pounds. When state interests interfered with the prosperity of the Church in Scotland, he said, he conceived great hopes that God would have compassion on the English branch of it, if she did but compassionate and support her sister: and he gave

testimony concerning his belief shortly before his death, saying that he died in the Holy Catholic and Apostolic Faith, professed by the whole Church before the disunion of east and west. Such was Ken, a burning and shining light, bringing back primitive times.

But thou, O Lord, have mercy upon us.

Thanks be to God.

Response 6.

*I said I have laboured in vain, I have spent my strength
for nought and in vain; yet surely my judgment is
with the Lord, and my work with my God.*

He hath made my mouth like a sharp sword; in the shadow of His hand hath He hid me.

*Surely my judgment is with the Lord, and my work with
my God.*

Glory be, &c.

*Surely my judgment is with the Lord, and my work with
my God.*

NOCTURN III.

(k) *Antiphon.*

Psalm 15. (7).

(k) *Antiphon.*

Lord, he shall dwell in Thy tabernacle.

Lord, who shall dwell, &c.

Lord, he shall dwell in Thy tabernacle: he hath led an uncorrupt life, he hath done the thing that is right.

(l) *Antiphon.*

Psalm 21. (8)

(l) *Antiphon.*

He asked life of Thee, and Thou gavest him a long life.

The king shall rejoice, &c.

He asked life of Thee, and Thou gavest him a long life; glory and great worship shalt Thou lay upon him: Thou shalt set a crown of pure gold upon his head.

(m) *Antiphon.*

Psalm 24. (9)

(m) *Antiphon.*

He shall receive the blessing from the Lord.

The earth is the Lord's, &c.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation; for this is the generation of them that seek him.

(n) *Verse and*

Response.

The Lord's Prayer,

(privately.)

The key of David will I lay upon his shoulder.

*He shall open and none shall shut, and He shall shut and
none shall open.*

Our Father, &c.

And lead us not into temptation,

But deliver us from evil.

Absolution 3.

Grant to us, merciful Lord, that, whereas we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us, who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

Benediction 7.

Reader.—Sir, be pleased to bless us.

Minister.—The reading of the Gospel be to us salvation and a defence. *Amen.*

Lesson 7.

Luke xxii. 25—30. And he said unto them, The Kings of the Gentiles exercise lordship over them: and they that exercise authority upon them are called benefactors.

But ye shall not be so: but he that is greatest among you, let him be as the younger: and he that is a chief, as he that doth serve.

For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

Ye are they which have continued with me in my temptations.

And I appoint unto you a kingdom as my Father hath appointed unto me;

That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

(*From the works of Jeremy Taylor, Bishop.*)

The nature of honour is to be a reward of virtue; and by how much greater the reward is, by so much the greater is the honour which is conferred. What honour shall it then be, when God shall give unto those who served Him, not only to tread upon the stars, to inhabit the palaces of honour, to be lords of the world, but, transcending all that is created, and finding nothing among his riches sufficient to reward them, shall give them His own Infinite Essence, to enjoy, as a recompence of their holiness, not for a day, but to all eternity. O happy labour of the victorious, and glorious combat of the just, against the vices and temptations of the world, when victory deserves so inestimable a crown! How great shall be that glory, when a just soul shall, in the presence of an infinite number of angels, sit in the same throne with Christ: and shall, by the just sentence of God, be praised for a conqueror over the world, and the invisible powers of hell! What can it desire more, than to be partaker of all those Divine goods, and even to accompany Christ in the same throne? How cheerfully do they bear

all afflictions for Christ, who, with a lively faith and certain hope apprehend so sublime honours.

Thou, then, O Lord, have mercy upon us.

Thanks be to God.

Response 7.

Whosoever shall confess Me before men, him shall the Son of man also confess before the Angels of God.

To him that overcometh will I grant to sit with Me in My throne.

Him shall the Son of man also confess before the Angels of God.

Reader.—Sir, be pleased to bless us.

Benediction 8.

Minister.—Grace be with all them that love our Lord Jesus Christ in sincerity. *Amen.*

Lesson 8.

If the applause of men, and the good opinion which they have from others, be esteemed an honour, what shall be the applause of heaven, and the good opinion not only of Saints and Angels, but of God himself, whose judgment cannot err? David took it for a great honour, that the daughter of his king was judged a reward of his valour; God surpasses this, and honours so much the service of His elect, that He pays their merits with no less a reward than Himself. Besides this, he who is most known, and is praised and celebrated for good and virtuous by the greatest multitude, is esteemed the most glorious and honourable person: but all this world is a solitude in respect of the citizens of heaven, where innumerable angels approve and praise the virtuous actions of the just; and they likewise are nothing: and all creatures, men, and angels, are but a solitary wilderness, in respect of the Creator. What man so glorious upon earth, whose worth and valour hath been known to all? Those who were born before him could not know him; but the just in heaven shall be known by all, past and to come, and by all the angels, and by the King of men and angels.

But thou, O Lord, have mercy upon us.

Thanks be to God.

Response 8.

In the sight of the unwise they seemed to die, and their departure is taken for misery, but they are in peace.

Though they be punished in the sight of men, yet is their hope full of immortality.

But they are in peace.

Glory be to the Father, &c.

But they are in peace.

Benediction 9.*Reader.*—Sir, be pleased to bless us.*Minister.*—The Lord of peace Himself give you peace always by all means. *Amen.***Lesson 9.**

The honour of the just in heaven depends not, like that of the earth, upon accidents and reports, nor is exposed to dangers, or measured by the discourse of others; but in itself contains its own glory and dignity. The Romans erected statues unto those whom they intended to honour; because, being mortal, there should something remain after death, to make their persons and services, which they had done to the common weal, known to posterity; but in heaven there is no need of this artifice, because those, which are there honoured, are immortal, and shall have in themselves some character engraved, as an evident and clear token of their noble victories and achievements; what greater honour than to be friends of God, sons, heirs, and kings in the realm of heaven?

Te Deum.

We praise Thee, O God; we acknowledge Thee to be the Lord.

All the earth doth worship Thee: the Father everlasting.

To Thee all angels cry aloud: the Heavens, and all the Powers therein, &c.

§ 7. SERVICE IN COMMEMORATION OF THE DEAD IN CHRIST.

[It is perhaps scarcely necessary to observe, that the complaints and supplications contained in the Psalms and Lessons selected, are introduced in memory of those temporal miseries, especially in sickness and dying, from which death opens an escape. On the subject of the state of the Dead, *vide* No. 5 of Mr. Dodsworth's recent Sermons.]

FIRST VESPERS.

Antiphon. Behold, O Lord, how that I am Thy servant.
Psalm 116. (1) I am well pleased, &c.
(Instead of Glory be, &c.) With thee is the well of life.
And in Thy light they shall see light.
Antiphon. Behold, O Lord, how that I am Thy servant; Thou hast broken my bonds in sunder.

Antiphon. My soul hath long dwelt among.
Psalm 120. (2) When I was in trouble, &c.
With Thee, &c.
And in Thy, &c.
Antiphon. My soul hath long dwelt among them that are enemies unto peace.

Antiphon. The Lord shall preserve Thee from all evil.
Psalm 121. (3) I will lift up mine eyes, &c.
With Thee, &c.
Antiphon. The Lord shall preserve Thee from all evil; yea, it is even He that shall keep Thy soul.

Antiphon. I look for the Lord.
Psalm 130. (4) Out of the deep, &c.
With Thee, &c.
Antiphon. I look for the Lord, my soul doth wait for Him.

Antiphon. Though I walk in the midst of trouble.
Psalm 138. (5) I will give thanks unto Thee, &c.
With Thee, &c.
Antiphon. Though I walk in the midst of trouble, yet shalt Thou refresh me.

(fff) *Verse and Response.* I heard a voice from heaven, saying unto me,
Blessed are the dead that die in the Lord.
 (ggg) *Ant.* All that the Father giveth Me.
Magnificat. My soul doth magnify, &c. Glory be, &c.
Ant. All that the Father giveth Me, shall come to Me; and him that cometh to Me, I will in no wise cast out.

The Lord's Prayer Our Father, &c.
(privately.) And lead us not into temptation,
But deliver us from evil.
Psalm 146. Praise the Lord, O my soul, &c.
 With Thee is the well of life.
And in Thy light shall they see light.
 In the valley of the shadow of death.
They shall fear no evil.
 Into Thy hands we commend their spirit.
For Thou hast redeemed them, O Lord, Thou God of truth.
 Lord, hear our prayer.
And let our cry come unto Thee.
 The Lord be with you.
And with thy spirit.

Let us pray.

O God, the Maker and Redeemer of all believers, grant to all Thy servants a merciful judgment at the last day, that they, in the face of all creatures, may then be acknowledged as Thy true children, through our Lord Jesus Christ. *Amen.*

O Almighty God, who hast knit together thine elect in one communion and fellowship in the mystical body of Thy Son Christ our Lord, grant us grace to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for them that unspeakably love Thee, through Jesus Christ our Lord. *Amen.*

Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity, we give Thee hearty thanks for that it pleased Thee, as on this day, to deliver our dear brother out of the miseries of this sinful world; beseeching Thee that it may please Thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten Thy kingdom, that we, with all those that are departed in the true faith of Thy holy name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

O God, merciful and faithful, the aid of all that trust in Thee, keep safely under the shadow of Thy wings ourselves, our relations, and friends, and all believers, even Thy whole Church, that we may enjoy Thy presence alway, and increase in Thy Holy Spirit more and more, till we come to Thine everlasting kingdom, through our Lord and Saviour Jesus Christ. *Amen.*

With Thee is the well of life.

And in Thy light shall they see light.

May their souls rest in peace. *Amen.*

MATINS.

O Lord, open Thou my lips.

And my mouth shall show forth Thy praise.

O God, make speed to save me.

O Lord, make haste to help me.

Glory be, &c. Amen. Hallelujah.

(a) *Invitatory.*

Psalm 95.

Let us worship the Lord of spirits: for all live unto Him.

O come, let us sing, &c.

With Thee is the well of life.

And in Thy light shall they see light.

NOCTURN I.

Antiphon.

Psalm 5.

Antiphon.

In Thy fear will I worship.

Ponder my words, &c.

With Thee, &c.

In Thy fear will I worship towards Thy Holy Temple.

Antiphon.

Psalm 6.

Antiphon.

The Lord hath heard my petition.

O Lord, rebuke me not, &c.

With Thee, &c.

The Lord hath heard my petition, the Lord will receive my prayer.

Antiphon.

We will rejoice.

*Psalm 20.*The Lord hear thee in the day of trouble, &c.
With Thee, &c.*Antiphon.*

We will rejoice in Thy salvation, and triumph in the name of the Lord our God.

(f) *Verse and*

In the valley of the shadow of death.

*Response.**They shall fear no evil.**The Lord's Prayer*

Our Father, &c.

*(privately.)**Lesson 1.*Lo, he goeth by me; and I see *him* not: he passeth on also, but I perceive him not.

Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?

If God will not withdraw his anger, the proud helpers do stoop under him.

How much less shall I answer him, *and* choose out my words *to reason* with him?Whom, though I were righteous, *yet* would I not answer, *but* I would make supplication to my judge.If I had called, and he had answered me; *yet* would I not believe that he had hearkened unto my voice.

For he breaketh me with a tempest, and multiplieth my wounds without cause.

He will not suffer me to take my breath, but filleth me with bitterness.

If I speak of strength, lo, *he is* strong: and if of judgment, who shall set me a time *to plead*?

If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse.

*Response 1.**I know that my Redeemer liveth, and that He shall stand on the latter day upon the earth; and in my flesh shall I see God.*

Whom I shall see for myself, and my eyes shall behold, and not another.

*And in my flesh shall I see God.**Lesson 2.*

My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.

I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.

Is it good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked?

Hast thou eyes of flesh ? or seest thou as man seeth ?
Are thy days as the days of man ? are thy years as man's days,
 That thou enquirest after mine iniquity, and searchest after my sin ?
 Thou knowest that I am not wicked ; and *there is* none that can deliver out of thine hand.

Response 2.

I should utterly have fainted, but that I believe verily to see the goodness of the Lord in the land of the living.

O tarry thou the Lord's leisure ; be strong and He shall comfort thine heart, and put thou thy trust in the Lord.
I believe verily to see the goodness of the Lord in the land of the living.

Lesson 3.
Job x. 14—22.

If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

If I be wicked, woe unto me ; and *if I be righteous, yet* will I not lift up my head. I *am* full of confusion ; therefore see thou mine affliction ;

For it increaseth. Thou hunttest me as a fierce lion : and again thou shewest thyself marvellous upon me.

Thou renewest thy witnesses against me, and increasest thine indignation upon me ; changes and war *are* against me !

Wherefore then hast thou brought me forth out of the womb ? Oh that I had given up the ghost, and no eye had seen me !

I should have been as though I had not been ; I should have been carried from the womb to the grave.

Are not my days few ? cease then, and let me alone, that I may take comfort a little,

Before I go whence I shall not return, *even* to the land of darkness and the shadow of death ;

A land of darkness, as darkness *itself* ; and of the shadow of death, without any order, and *where* the light is as darkness.

Response 3.

The people that walked in darkness have seen a great light ; they that dwell in the land of the shadow of death, upon them hath the light shined.

Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

They that dwell in the land of the shadow of death, upon them hath the light shined.

With thee is the well of life,
And in Thy light shall we see light.

They that dwell in the land of the shadow of death, upon them hath the light shined.

Nocturn II.

<i>Antiphon.</i>	He shall feed me.
<i>Psalm 23. (4)</i>	The Lord is my shepherd, &c. With Thee, &c.
<i>Antiphon.</i>	He shall feed me in a green pasture.
<i>Antiphon.</i>	Mine eyes are ever looking.
<i>Psalm 25. (5)</i>	Unto Thee, O Lord, will I lift up my soul, &c. With Thee, &c.
<i>Antiphon.</i>	Mine eyes are ever looking unto the Lord, for he shall pluck my feet out of the net.
<i>Antiphon.</i>	In the time of trouble.
<i>Psalm 27. (6)</i>	The Lord is my light, &c. With Thee, &c.
<i>Antiphon.</i>	In the time of trouble He shall hide me in His tabernacle.
<i>(j) Verse and Response.</i>	Let the Saints be joyful with glory. <i>Let them rejoice in their beds.</i>
<i>The Lord's Prayer, (privately.)</i>	Our Father, &c.
<i>Lesson 4.</i>	Only do not two things unto me: then will I not hide myself from thee.
Job xiii. 20—28.	Withdraw thine hand far from me: and let not thy dread make me afraid.
	Then call thou, and I will answer: or let me speak, and answer thou me.
	How many are mine iniquities and sins? make me to know my transgression and my sin.
	Wherefore hidest thou thy face, and holdest me for thine enemy?
	Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?
	For thou writest bitter things against me, and makest me to possess the iniquities of my youth.

Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths ; thou settest a print upon the heels of my feet.

And he, as a rotten thing, consumeth, as a garment that is moth-eaten.

Response 4.

Comfort us again now after the time that thou hast plagued us, and for the years wherein we have suffered adversity.

Show Thy servants Thy work, and their children Thy glory.

For the years wherein we have suffered adversity.

Lesson 5.
Job xvi. 7—22.

But now he hath made me weary : thou hast made desolate all my company.

And thou hast filled me with wrinkles, *which* is a witness against me : and my leanness rising up in me, beareth witness to my face.

He teareth me in his wrath, who hateth me : he gnasheth upon me with his teeth ; mine enemy sharpeneth his eyes upon me.

They have gaped upon me with their mouth, they have smitten me upon the cheek reproachfully, they have gathered themselves together against me.

God hath delivered me to the ungodly, and turned me over into the hands of the wicked.

I was at ease, but he hath broken me asunder : he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark.

His archers compass me round about, he cleaveth my reins asunder, and doth not spare ; he poureth out my gall upon the ground.

He breaketh me with breach upon breach, he runneth upon me like a giant.

I have sewed sackcloth upon my skin, and defiled my horn in the dust.

My face is foul with weeping, and on my eye-lids is the shadow of death ;

Not for any injustice in mine hands : also my prayer is pure.

O earth, cover thou not my blood, and let my cry have no place.

Also, now, behold, my witness is in heaven, and my record is on high.

My friends scorn me : but mine eye poureth out tears unto God.

Oh that one might plead for a man with God, as a man
pleadeth for his neighbour !

When a few years are come, then I shall go the way
whence I shall not return.

Response 5.

My God hath sent his Angel, and hath shut the lions' mouths that they have not hurt me.

Forasmuch as before Him innocency was found in me ;
He hath shut the lions' mouths that they have not hurt me.

Lesson 6.

Job xiv. 1—10.

Man that is born of a woman is of few days, and full of trouble.

He cometh forth like a flower, and is cut down ; he fleeth also as a shadow, and continueth not.

And dost thou open thine eyes upon such an one, and bringest me into judgment with thee.

Who can bring a clean thing out of an unclean ? not one.

Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass.

Turn from him that he may rest, till he shall accomplish, as an hireling, his day.

For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

Though the root thereof wax old in the earth, and the stock thereof die in the ground ;

Yet through the scent of water it will bud and bring forth boughs like a plant.

But man dieth, and wasteth away : yea, man giveth up the ghost, and where is he ?

Response 6.

Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light.

And the days of thy mourning shall be ended.

For the Lord shall be thine everlasting light.

With thee is the well of life, &c.

For the Lord shall be thine everlasting light.

NOCTURN III.

Antiphon.

He brought me out.

Psalm 40. (7)

I waited patiently, &c.—With Thee, &c.

Antiphon.

He brought me out of the horrible pit, out of the mire and clay.

Antiphon.

Heal my soul.

Psalm 41. (8)

Blessed is he, &c.—With Thee, &c.

Antiphon.

Heal my soul, for I have sinned against Thee.

Antiphon.

My soul is athirst.

Psalm 42. (9)

Like as the hart, &c.—With Thee, &c.

Antiphon.

My soul is athirst for God, yea, even for the living God ; when shall I come to appear before the presence of God ?

(n) Verse and

O deliver not the soul of Thy turtledove unto the multitude of the enemies.

*Response.**And forget not the congregation of the poor for ever.**The Lord's Prayer*

Our Father, &c.

*(privately.)**Lesson 7.*

My days are passed, my purposes are broken off, even

Job xvii. 11—16. the thoughts of my heart.

They change the night into day : the light is short because of darkness.

If I wait, the grave is mine house : I have made my bed in the darkness.

I have said to corruption, Thou art my father : to the worm, Thou art my mother and my sister.

And where is now my hope ? as for my hope, who shall see it ?

They shall go down to the bars of the pit, when our rest together is in the dust.

*Response 7.**Thy dead men shall live, together with my dead body shall they arise.*

Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead.

*Together with my dead body shall they come.**Lesson 8.*

My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.

Have pity upon me, have pity upon me, O ye my friends ; for God hath touched me.

Why do ye persecute me as God, and are not satisfied with my flesh ?

Oh that my words were now written, oh that they were printed in a book !

That they were graven with an iron pen and lead, in the rock for ever !

For I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth :

And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God :

Whom I shall see for myself, and mine eyes shall behold, and not another ; *though* my reins be consumed within me.

Response 8.

If Thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it ? but there is mercy with Thee.

Wash me thoroughly from my wickedness, and cleanse me from my sin.

But there is mercy with Thee.

Lesson 9.

Jonah ii. 2—10.

I cried by reason of mine affliction unto the **Lord**, and he heard me ; out of the belly of hell cried I, *and thou hearest my voice.*

For thou hadst cast me into the deep, in the midst of the seas ; and the floods compassed me about : all thy billows and thy waves passed over me.

Then I said, I am cast out of thy sight ; yet I will look again toward thy holy temple.

The waters compassed me about, *even* to the soul ; the depth closed me round about, the weeds were wrapt about my head.

I went down to the bottoms of the mountains : the earth with her bars *was* about me for ever : yet hast thou brought up my life from corruption, O **Lord** my God.

When my soul fainted within me, I remembered the **Lord**, and my prayer came in unto thee, into thine holy temple.

They that observe lying vanities, forsake their own mercy.

But I will sacrifice unto thee with the voice of thanksgiving ; I will pay *that* that I have vowed : salvation *is* of the **Lord**.

And the **Lord** spake unto the fish, and it vomited out Jonah upon the dry land.

Response 9.

I am the Resurrection and the Life, he that believeth in me, though he were dead, yet shall he live.

And whosoever liveth and believeth in Me shall never die.

Though he were dead, yet shall he live.

With Thee is the well of life, &c.
Though he were dead, yet shall he live.

LAUDS.

Antiphon.

Psalm 51. (1)

Antiphon.

Cast me not away.

Have mercy upon me, &c. With Thee, &c.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Antiphon.

Psalm 63. (2)

Antiphon.

Have I not remembered Thee.

O God, Thou art my God, &c. With Thee, &c.

Have I not remembered Thee in my bed, and thought upon Thee when I was waking.

Antiphon.

Psalm 52. (3)

I am like a green olive tree.

O God, Thou art my God, &c. With Thee, &c.

I am like a green olive tree in the house of God ; my trust is in the tender mercy of God for ever and ever.

Antiphon.

The living, the living, he shall praise Thee.

Song of Ezekias (4) I said, in the cutting off of my days I shall go to the gates Is. xxxviii. 10 – 20. of the grave: I am deprived of the residue of my years, &c.

I said, I shall not see the *LORD*, even the *LORD* in the land of the living : I shall behold man no more with the inhabitants of the world.

Mine age is departed, and is removed from me as a shepherd's tent : I have cut off like a weaver my life : he will cut me off with pining sickness: from day even to night wilt thou make an end of me.

I reckoned till morning, that as a lion so will he break all my bones : from day even to night wilt thou make an end of me.

Like a crane or a swallow, so did I chatter: I did mourn as a dove ; mine eyes fail with looking upward : O *LORD*, I am oppressed ; undertake for me.

What shall I say ? he hath both spoken unto me, and himself hath done it : I shall go softly all my years in the bitterness of my soul.

O *LORD*, by these *things* men live, and in all these *things* is the life of my spirit ; so wilt thou recover me, and make me to live.

Behold, for peace I had great bitterness: but thou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy back.

For the grave cannot praise thee, death can *not* celebrate thee: they that go down into the pit cannot hope for thy truth.

The living, the living, he shall praise thee, as I *do* this day: the father to the children shall make known thy truth.

The **Lord** *was ready* to save me: therefore we will sing my songs to the stringed instruments all the days of our life, in the house of the **Lord**. With Thee, &c.

Antiphon. The living, the living, he shall praise Thee, as I do this day.

Antiphon. Let every thing that hath breath.

Ps. 148, 149, & O praise the **Lord** of heaven.

150. (5) With Thee, &c.

Antiphon. Let every thing that hath breath praise the **Lord**.

(v) *Verse and Response.* I heard a voice from heaven, saying unto me,
Blessed are they that die in the Lord.

(w) *Antiphon.* I am the Resurrection and the life.

Benedictus. Blessed be the **Lord** God of Israel, &c.

With Thee, &c.

Antiphon. I am the Resurrection and the life; he that believeth in Me, though he were dead, yet shall he live, and whosoever liveth and believeth in Me, shall never die.

The Lord's Prayer Our Father, &c.
(privately.)

Psalm 126. When the **Lord** turned again, &c.

The Service terminates with the Collects and Sentences used at Vespers, p. 147, 148.

With Thee is the well, &c.
May their souls rest in peace. Amen.

§ 8. SERVICE FOR THE SUNDAYS IN ADVENT.

[Sections 2 and 3 form the respective bases to this and the following section, the letters and numbers marking the substitutions: the Hymns at Matins, Lauds, and Vespers are the only portion of the Services not given. Christmas Day is here supposed to fall on a Sunday. The Service for St. Thomas's necessarily affects the Lauds and dependent Hours on the 21st: with this exception no notice is taken of Festivals, which materially alter the Advent Services as actually performed in the Latin Church. It is instructive to compare the Sunday Services as they here stand, with ours, which are formed from them.]

MATINS.

O Lord, open, &c.

And our mouth, &c.

O God, make speed, &c.

O Lord, make haste, &c.

Glory be, &c. Amen. Hallelujah.

(a) *Invitatory.* *Sundays 1 & 2.* O come, let us worship: the Lord our King is coming.

Sundays 3 & 4. O come, let us worship: the Lord is now at hand.

(b) *Hymn.* Verbum supernum prodiens, &c.

NOCTURN I.

(c) *Antiphon.* Behold, the mighty King: shall come with great power to save the nations. Hallelujah.

(d) *Antiphon.* Strengthen ye: the weak hands, and confirm the feeble knees; say to them of fearful heart, Behold your God will come and save you. Hallelujah.

(e) *Antiphon.* Be strong: fear not, behold your God will come with vengeance, even God with a recompense: He will come and save you.

(f) *Verse and Response.*

Out of Sion hath God appeared
In perfect beauty.

SUNDAY I.

Lesson 1.
Isa. i. 1—3.

The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me.

The ox knoweth his owner, and the ass his master's crib: *but Israel doth not know, my people doth not consider.*

Response 1.

I look afar off, and behold, I see the power of God coming, and a cloud covering the whole earth: Go ye forth to meet Him, and say: Tell us, whether Thou be He: who shall rule over the people Israel.

All ye children of the earth and sons of men, the rich and the poor together.

Go ye forth to meet Him, and say: Tell us, whether Thou be He: who shall rule over the people Israel.

Hear, O Thou Shepherd of Israel, Thou that leadest Joseph like a sheep.

Tell us, whether Thou be He: who shall rule over the people Israel.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in.

Who shall rule over the people Israel.

Glory be to the Father, &c.

I look afar off, and behold, I see the power of God, &c.

Lesson 2.
Isa. i. 4—6.

Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.

Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

Response 2.

I saw in the night visions, and behold, One like unto the Son of man come with the clouds of heaven, and there was given him dominion, and glory, and a kingdom: that all people, nations, and languages should serve Him.

His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.

That all people, nations, &c.

Lesson 3.

Isa. i. 7—9.

Your country *is* desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate, as overthrown by strangers.

And the daughter of Zion is left as a cottage in a vine-yard, as a lodge in a garden of cucumbers, as a besieged city.

Except the **LORD** of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah.

Response 3.

The angel Gabriel was sent to Mary, a virgin espoused to Joseph, announcing to her the Word, and the virgin was troubled at the light: Fear not, Mary, thou hast found favour with the Lord, and behold, thou shalt conceive and bring forth a son, and He shall be called the Son of the Highest.

The Lord God shall give unto Him the Throne of His Father David, and He shall reign over the house of Jacob for ever.

Behold, thou shalt conceive, &c.

Glory be to the Father, &c.

Behold, thou shalt conceive, &c.

SUNDAY 2.

Lesson 1.

Isa. xi. 1—4.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the **LORD**;

And shall make him of quick understanding in the fear of the **LORD**: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

Response 1.

O Jerusalem, thy salvation shall come quickly : wherefore art thou consumed with grief ? is there any counsellor in thee ? because sorrow hath changed thee : I will save thee and deliver thee : fear not.

For I am the Lord, thy God ; the Holy One of Israel, thy Redeemer.

I will save thee and deliver thee : fear not.

Lesson 2.

Is. xi. 4—7.

And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf and the young lion and the fatling together ; and a little child shall lead them.

And the cow and the bear shall feed ; their young ones shall lie down together : and the lion shall eat straw like the ox.

Response 2.

The Lord, my God, shall come, and all the saints with Thee, and in that day there shall be great light : and it shall be in that day that living waters shall go out from Jerusalem, and the Lord shall be king for ever : over all the earth.

Behold, the Lord shall come with power, and His kingdom shall be in His hand, and dominion and sovereignty, *Over all the earth.*

Lesson 3.

Is. xi. 8—10.

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

They shall not hurt nor destroy in all my holy mountain : for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek : and his rest shall be glorious.

Response 3.

City of Jerusalem, weep thou not, for the Lord has sorrowed for thee : and He shall take from thee all tribulation.

Behold, the Lord shall come in strength, and His arm shall rule.

And He shall take, &c.

Glory be to the Father, &c.

And He shall take, &c.

(go on (g))

SUNDAY 3.

Lesson 1.

Is. xxvi. 1—6.

In that day shall this song be sung in the land of Judah ;
We have a strong city ; salvation will *God* appoint for walls
and bulwarks.

Open ye the gates, that the righteous nation which keep-
eth the truth may enter in.

Thou wilt keep *him* in perfect peace, *whose* mind is stayed
on *thee* : because he trusteth in thee.

Trust ye in the *Lord* for ever : for in the *Lord* JEHO-
VAH is everlasting strength.

For he bringeth down them that dwell on high ; the lofty
city, he layeth it low ; he layeth it low, *even* to the ground ;
he bringeth it *even* to the dust.

The foot shall tread it down, *even* the feet of the poor,
and the steps of the needy.

Response 1.

*Bethold, the Lord shall appear on a white cloud : and
with Him the thousands of His saints ; and He shall
have written on His garment and on His thigh,
King of kings, and Lord of lords.*

He shall appear in the end and shall not lie : if He tarry,
wait for Him, for He shall surely come ;

And with Him the thousands, &c.

Lesson 2.

Is. xxvi. 7—10.

The way of the just is uprightness ; thou, most upright,
dost weigh the path of the just.

Yea, in the way of thy judgments, O *Lord*, have we
waited for thee : the desire of *our* soul is to thy name, and
to the remembrance of thee.

With my soul have I desired thee in the night ; yea, with
my spirit within me will I seek thee early : for when thy
judgments are in the earth, the inhabitants of the world will
learn righteousness.

Let favour be shewed to the wicked, *yet* will he not learn
righteousness : in the land of uprightness will he deal un-
justly, and will not behold the majesty of the *Lord*.

Response 2.

*O Bethlehem, city of the Most High God, out of thee
shall go forth the Ruler of Israel, whose goings forth
have been from everlasting, and He shall be great in
the midst of the whole earth : and there shall be
peace in our land, when He shall come.*

He shall speak peace to the Gentiles, and His dominion
shall be from sea to sea.

And there shall be peace, &c.

Lesson 3.

Is. xxvi. 11—14.

*LORD, when thy hand is lifted up, they will not see : but
they shall see, and be ashamed for their envy at the people ;
yea, the fire of thine enemies shall devour them.*

LORD, thou wilt ordain peace for us : for thou also hast wrought all our works in us.

O LORD our God, other lords beside thee have had dominion over us : but by thee only will we make mention of thy name.

They are dead, they shall not live ; they are deceased, they shall not rise : therefore hast thou visited and destroyed them, and made all their memory to perish.

Response 3.

He that shall come will come, and will not tarry ; and fear shall no more be in our borders ; for He is our Saviour.

He will subdue our iniquities ; and Thou will cast all their sins into the depths of the sea.

For He is our Saviour.

Glory be to the Father, &c.

For He is our Saviour.

(go on (g))

SUNDAY 4.

Lesson 1.

Is. xxxv. 1—7.

The wilderness and the solitary place shall be glad for them ; and the desert shall rejoice, and blossom as the rose.

It shall blossom abundantly, and rejoice even with joy and singing : the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.

Strengthen ye the weak hands, and confirm the feeble knees.

Say to them *that are* of a fearful heart, Be strong, fear not : behold, your God will come *with vengeance, even* God with a recompence ; he will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Then shall the lame man leap as an hart, and the tongue of the dumb sing : for in the wilderness shall waters break out, and streams in the desert.

And the parched ground shall become a pool, and the thirsty land springs of water.

Response 1.

Blow the trumpet in Sion, summon the nations, proclaim to all people, and say : Behold God our Saviour shall come.

Proclaim and make it heard ; speak and cry aloud.

Behold, God our Saviour shall come.

Lesson 2.

Is. xxxv. 7—10.

In the habitation of dragons, where each lay, shall be

grass with reeds and rushes.

And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it ; but it *shall be* for those : the waysfaring men, though fools, shall not err therein.

No lion shall be there, nor *any* ravenous beast shall go up thereon ; it shall not be found there : but the redeemed shall walk *there*.

And the ransomed of the **Lord** shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Response 2.

The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come : and unto Him shall the gathering of the people be.

His eyes are redder than wine, and His teeth whiter than milk.

And unto Him shall, &c.

Lesson 3.

Is. xli. 1—4.

Keep silence before me, O islands ; and let the people renew *their* strength : let them come near ; then let them speak : let us come near together to judgement.

Who raised up the righteous *man* from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, and as driven stubble to his bow.

He pursued them, *and* passed safely ; even by the way that he had not gone with his feet.

Who hath wrought and done *it*, calling the generations from the beginning? I the **Lord**, the first, and with the last ; I am he.

Response 3.

I must decrease, but He must increase ; he that cometh after me, was in being before me : whose shoes' latchet I am not worthy to unloose.

I baptized you with water; but He shall baptize you with the Holy Ghost.

Whose shoes' latchet, &c.

Glory be to the Father, &c.

Whose shoes' latchet, &c.

(go on (g))

NOCTURN II.

(g) *Antiphon.*

Rejoice greatly: O daughter of Jerusalem; behold thy king cometh unto thee; O Sion, be not afraid, for thy salvation cometh quickly.

(h) *Antiphon.*

Our king: shall come, even Christ, whom John proclaimed as the Lamb which was to come.

(i) *Antiphon.*

Behold, I come: quickly, and My reward is with Me, to give to every man according as his work shall be.

(j) *Verse and**Response.*

Send ye the Lamb to the Ruler of the land.

From Sela to the wilderness, unto the Mount of the daughter of Sion.

SUNDAY 1.

*Lesson 4.**(From St. Leo.)*

Our Saviour, in His account of the coming of the kingdom of God and of the end of the world, addressed to His Apostles, and in them to the whole Church, bids them beware, lest, at any time, their hearts should be weighed down with surfeiting and drunkenness, and cares of this life; which warning, beloved brethren, we know to belong to us specially, to whom the threatened day, though hidden, is certainly near.

Response 4.

Hail, thou that art highly favoured; the Lord is with thee: the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that Holy Thing which shall be born of Thee shall be called the Son of God.

How shall this be, seeing I know not a man? and the angel answered and said to her,

The Holy Ghost shall come upon thee, &c.

Lesson 5.

For whose coming it is fitting that all mankind should make ready, lest it should surprise any in gluttony or worldly cares. For daily experience proves, my beloved, that the keenness of the mind is blunted by fulness of drink, and the vigour of the heart clouded by excess of meat; so that love of eating even does injury to our bodily health, unless a rule of temperance counteracts the seduction and refuses to indulgence what afterwards would be a burden.

Response 5.

We look for the Saviour, the Lord Jesus Christ: who shall change this vile body that it may be fashioned like unto His glorious body.

Let us live soberly, righteously, and godly in this present

world, looking for the blessed hope and the glorious appearing of the great God.

Who shall change, &c.

Lesson 6.

For though the flesh hath no desires apart from the soul, and derives its senses from whence it gains animation, yet it is the part of the soul to deny some things to that body which is made subject to her, and by an inward discretion to hold back what is outward from mischief; that, being often at leisure from bodily desires, She may devote herself to divine wisdom in the palace of the mind, and while the noise of earthly cares is altogether hushed, may rejoice in holy meditations and everlasting pleasures.

Response 6.

*O my Lord, send, I pray Thee, by the hand of him whom
Thou wilt send: behold the affliction of Thy people:
as Thou hast spoken, come: and deliver us.*

Hear, O Thou Shepherd of Israel, Thou that leadeth Joseph like a sheep, Thou that sittest between the cherubim.

As Thou hast spoken, come: and deliver us.

Glory be to the Father, &c.

And deliver us.

(go on (k)

SUNDAY 2.

(From St. Jerome.)

And there shall go forth a rod out of the root of Jesse. As far as the beginning of the vision, or burden of Babylon, which Isaiah the son of Amoz saw, all this prophecy relates to Christ. Which I would explain by portions, lest if it be all set forth, and treated at once, it confuse the memory of the reader. The Jews understand our Lord by the rod and flower from the rod of Jesse, the rod signifying His power, the flower his comeliness.

Response 4.

*Behold, the Lord shall come, our defender, the Holy One
of Israel: with the crown of His kingdom upon Him.*

And he shall reign from sea to sea, and from the river unto the ends of the earth.

With the crown, &c.

Lesson 5.

But we, by the rod from the root of Jesse, understand the holy Virgin Mary, who had no shrub belonging to her: of whom we read before, Behold, a Virgin shall conceive and shall bear a son. And by the flower is meant the Lord and Saviour, who says in the song of songs, I am the rose of Sharon; and the lily of the valleys.

Response 5.

*As a mother comforteth her sons, so will I comfort you
saith the Lord: and from Jerusalem, the city I have
chosen, shall succour come to you; and you shall see,
and your heart shall rejoice.*

**I will give to Sion salvation, and to Jerusalem My glory.
And you shall see, &c.**

Lesson 6.

Therefore upon this flower, which shall suddenly spring up from the stem and root of Jesse by the Virgin Mary, the Spirit of the Lord shall rest ; for in Him it hath seemed good that all the fulness of the godhead should dwell bodily ; not by portions, as in the case of other saints, but, according to the Hebrew gospel of the Nazarenes, all the fountain of the Holy Spirit shall descend upon Him. But the Lord is that Spirit ; and where the Spirit of the Lord is, there is liberty.

Response 6.

*O Jerusalem, thou shalt plant thy vine upon thy mountains.
Leap for joy, for the day of the Lord shall come. Arise,
O Sion, be turned unto the Lord thy God ; rejoice and
be glad, O Jacob : for thy Saviour shall come in the
midst of the nations.*

Rejoice greatly, O daughter of Sion ; shout, O daughter of Jerusalem.

For thy Saviour shall come in the midst of the nations.

Glory be to the Father, &c.

For thy Saviour shall come, &c. (go on (k))

SUNDAY 3.**Lesson 4.
(From St. Leo.)**

The time of the year, and our own religious custom, leads me to proclaim to you, dearly beloved, with the anxiety of a pastor, the fast of the 10th month, in which for the completion of the gathering of all fruits, is poured out most suitably to the Lord their giver, the tribute of abstaining from them ; for what can be more available than fasting ? by observing which we draw near to God, and resisting the devil, overcome our pleasant vices.

Response 4.

*Weep not, O Egypt, for thy Ruler shall come to thee,
before whose coming the depths shall be moved : to deliver
His people from the hand of power.*

Behold the Lord of hosts shall come, thy God with great power.

To deliver, &c.

Lesson 5.

For fasting has ever been the food of virtue. In a word, from abstinence proceed chaste thoughts, moderate wishes, sober purposes : and by voluntary inflictions, the desires of the flesh are mortified, the graces of the spirit strengthened. But since, not by fasting only, the health of our souls is gained, let us make almsgiving the supplement of fasting. Let us give to active virtue, what we diminish from indul-

gence : Let the abstinence of the faster be the refreshment of the poor.

Response 5.

Her time is well nigh come, and her days shall not be prolonged : the Lord shall have pity upon Jacob, and Israel shall be saved.

*Return, O virgin of Israel, return into thy cities.
The Lord shall have pity, &c.*

Lesson 6.

Let us give attention to the defence of widows, the welfare of orphans, the consolation of mourners, the reconciliation of enemies. Befriend the foreigner, assist the oppressed, clothe the naked, nurse the sick ; that whoso of us by righteous labours shall offer to God, the author of all good, such pious sacrifice, may receive in turn for the same the reward of His heavenly kingdom. Let us keep fast on Wednesdays and Fridays ; let us keep Vigil on the Sabbath with the blessed Apostle Peter, whose deeds of grace working together with our prayers, we may obtain what we seek through our Lord Jesus Christ, who with the Father and the Holy Ghost, liveth and reigneth, world without end.

Amen.

Response 6.

The Lord shall descend as the rain into a fleece of wool : righteousness shall spring forth in His days, yea, and abundance of peace.

And all kings shall worship Him, all the heathen shall serve Him.

Righteousness shall spring forth, &c.

Glory be to the Father, &c.

Righteousness shall spring forth, &c. (go on (k))

SUNDAY 4.

Lesson 4.

(From St. Leo.)

If we understand truly and wisely, dearly beloved, the history of our creation, we shall find that man was therefore formed after the likeness of God, that he might imitate the Creator ; and that the natural dignity of our race consists in the image of divine kindness shining within us as in a mirror. Towards which we are daily renewed by the grace of the Saviour, so that what fell in the first Adam, is raised again in the second.

Response 4.

Unto us a child is born, and He shall be called the mighty God : He shall sit upon the throne of David His Father and shall reign : and the dominion shall be upon His shoulder.

And in Him shall all tribes of the earth be blessed, and all nations shall serve Him.

He shall sit, &c.

Lesson 5.

The sole cause of our recovery is the pitifulness of God, whom we should not love, unless He first loved us, and scattered the darkness of our ignorance with the light of His truth; which the Lord declaring by holy Isaiah saith, I will bring the blind by a way that they know not, and paths of which they were ignorant, will I make them tread; I will make their darkness light, and their crooked straight. This will I do to them, and not forsake them. And again, I am found of them who sought me not, and I am manifested to them that asked not for me.

Response 5.

Behold the fulness of time is now come, in which God sent forth His Son upon the earth, born of a virgin, made under the Law: to redeem those that are under the Law.

For His great love wherewith He loved us, God sent forth His Son in the likeness of sinful flesh.

To redeem those, &c.

Lesson 6.

How this was fulfilled the Apostle John teaches, saying, We know that the Son of God is come, and has given us an understanding that we may know Him that is true, and we are in His true Son. And again, We love God, because He first loved us. Therefore God, by loving us, restores in us His own image, and that He may find in us the likeness of His own goodness, He giveth whence we also may work what He worketh, by lighting the lamps of our minds, and kindling in us the flame of His own love, that we may love not Him only, but all that He loves.

Response 6.

O Virgin of Israel, return to thy cities; how long wilt thou be put aside and be in sorrow? thou shalt conceive the Lord and Saviour, a new oblation in the earth: men shall go forward to salvation.

I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee.

How long wilt thou be put aside and be in sorrow? thou shalt conceive thy Lord and Saviour, a new oblation in the earth: men shall go forward to salvation.

Glory be to the Father, &c.

Men shall go forward to salvation, &c.

NOCTURN III.

(k) *Antiphon.*

The Angel Gabriel : spake unto Mary, saying, Hail thou that art highly favored, the Lord is with thee. Blessed art thou among women.

(l) *Antiphon.*

Mary said : What meaneth this salutation ? for my soul is troubled, and I shall bear my King, and yet remain a virgin.

(m) *Antiphon.*

Before the coming : of the great King, let the hearts of men be cleansed, to walk worthily to meet Him, for behold He will come, and will not tarry.

(n) *Verse and Response.*

The Lord will come forth of His holy place.
He will come to save His people.

SUNDAY 4.

*At that time Jesus said to his disciples,**Lesson 7.*
Luke xxi. 25—33.

There shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations, with perplexity ; the sea and the waves roaring ;

Men's hearts failing them for fear, and for looking after those things which are coming on the earth : for the powers of heaven shall be shaken.

And then shall they see the Son of man coming in a cloud with power and great glory.

And when these things begin to come to pass, then look up, and lift up your heads ; for your redemption draweth nigh.

And he spake to them a parable ; Behold the fig-tree, and all the trees ;

When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

Verily I say unto you, This generation shall not pass away, till all be fulfilled.

Heaven and earth shall pass away : but my words shall not pass away.

(Homily of Pope Gregory.)

Our Lord and Redeemer, desirous of finding us ready, foretels what evils shall attend the ageing world, in order to sober us from the love of it. He makes known how great strokes shall precede its approaching end ; that, if we will not fear God in prosperity, at least when afflicted by His strokes, we may dread His near judgment.

Response 7.

Behold a virgin shall conceive and bear a Son, saith the Lord, and His name shall be called Wonderful, the mighty God.

Upon the throne of David and over His kingdom shall He reign for ever.

And his name shall, &c.

Lesson 8.

Shortly before the passage of the holy Gospel, which my brethren have been hearing, the Lord had said, Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and pestilences and famines. Then after some additions, He says what you have heard: There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring. Of all these signs certainly some we see fulfilled already, others we fear as soon coming.

Response 8.

Hear the word of the Lord, O ye nations, and declare it in the ends of the earth; and say to the isles afar off, Our Saviour shall come.

Declare it, and make it heard; speak, and cry out.

And say to the isles, &c.

Lesson 9.

For nation is rising against nation, and distress from them presses upon the countries, more in the events we see than in the books we read. You know too how often we hear from other parts of the world, of earthquakes overwhelming cities; pestilences we suffer without respite. We do not yet openly behold signs in the sun, moon, and stars: but the alteration of the atmosphere betokens that they are not far off.

Response 9.

Behold the days come, saith the Lord, that I will raise up unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth: and this is His name whereby He shall be called: The Lord our Righteousness.

In his days Judah shall be saved and Israel shall dwell safely.

And this is His name whereby He shall be called: The Lord our Righteousness.

Glory be to the Father, &c.

The Lord our Righteousness.

(End of Matins. The Te Deum is not sung in Advent.)

SUNDAY 2.

Lesson 7.

Matt. xi. 2—9.

Now when John had heard in the prison the works of Christ, he sent two of his disciples.

And said unto Him, Art thou he that should come, or do we look for another?

Jesus answered and said unto them, Go and show John again those things which ye do hear and see :

The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

And blessed is he, whosoever shall not be offended in me.

And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see ? A reed shaken with the wind ?

But what went ye out for to see ? A man clothed in soft raiment ? behold, they that wear soft clothing are in kings' houses.

But what went ye out for to see ? A prophet ? yea, I say unto you, and more than a prophet.

(*Homily of Pope Gregory.*)

So many signs and so many miracles, were to each beholder not an offence but a wonder. Yet the mind of unbelievers took this serious offence at Him, that after all His miracles He should be seen to die. Whence also Paul saith, We preach Christ crucified, to the Jews a stumbling-block, and to the Gentiles foolishness. For it seemed to man to be foolish, that for man the Source of life should die ; and thus man took offence at Him for the very thing, whence he ought to have felt himself the more His debtor. For God is so much the more worthy of honour from men, by how much he has for men undergone dishonour.

Response 7.

*The Lord shall come from Samaria to the Eastern Gate,
and shall come to Bethlehem, walking upon the waters
of the redemption of Judah : then shall every man be
saved, for behold He cometh.*

And his throne shall be prepared in mercy, and He shall sit on it in truth.

Then shall every man, &c.

Lesson 8.

What means His saying, that he is blessed whosoever is not offended in Him, but to mark, in plain words, the abject and degrading nature of his death ? as if He openly said, I do what is marvellous, yet I submit to suffer what is abject. Since then I shortly follow thee in dying, men must specially beware, lest, though venerating My signs, they despise my death.

Response 8.

Make haste and tarry not, O Lord; and deliver thy people.

Come, O Lord, and do not tarry; absolve Thy people from their iniquities.

And deliver Thy people.

Lesson 9.

But let us hear what he said to the crowd concerning this same John, when He had dismissed John's disciples: What went ye out into the wilderness for to see? a reed shaken with the wind? which he means to be answered in negative. For as the wind takes it, a reed moves this way or that. And what is the reed, but the carnal mind? which, according as it falls in with popularity or reproach, at once inclines to the one side or the other.

Response 9.

Behold the Lord shall come down with glory and His power with Him: to visit His people in peace, and to establish upon them everlasting life.

Behold our Lord shall come with power.

To visit His people, &c.

Glory be to the Father, &c.

To visit His people, &c.

(End of Matins.)

SUNDAY 3.

Lesson 7.

John i. 19—28.

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

And he confessed, and denied not; but confessed, I am not the Christ.

And they asked him, What then? art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

And they which were sent were of the Pharisees.

And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

He it is, who coming after me is preferred before me, whose shoes' latchet I am not worthy to unloose.

These things were done in Bethabara beyond Jordan, where John was baptizing.

(*Homily of Pope Gregory.*)

From the words of this lesson, dearest brethren, we have proof of John's humility: who, whereas he had such grace that he was taken for the Christ, yet preferred to remain unmoveably in what he was, lest he should be carried away by human opinion into fancies above what he was. For he confessed and denied not, but confessed I am not the Christ. But in saying, I am not, he denied what he was not, not what he was: that by speaking truth he might become a member of Him, whose name he did not fraudulently appropriate. While then he is not ambitious of the name, he becomes a member of Christ; because in aiming at humbly confessing his own weakness, he was found worthy of truly possessing His majesty.

Response 7.

Come, O Lord, and do not tarry; avenge Thy people from their iniquities: and bring back the scattered ones into their own land.

*Stir up, O Lord, Thy power, and come, and save us.
And bring back, &c.*

Lesson 8.

But when we recollect our Saviour's saying in another passage, the words of this passage raise a perplexing question. For elsewhere, when the Lord was asked by His disciples concerning the coming of Elias, He answered, Elias is already come, and they have done unto him whatsoever they listed, and, if he will know, John himself is Elias. Yet John, when he was asked, said, I am not Elias. What means it, dearly beloved brethren, that what the truth affirms, the prophet of the truth denies? The two statements are very different; It is he, and, I am not he. How then is he the prophet of the truth, if he agrees not with the sayings of that truth itself?

Response 8.

Behold, the root of Jesse shall come for the salvation of the people; unto Him shall the Gentiles seek: and His name shall be glorious.

And the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever.

And his name, &c.

Lesson 9.

But if we inspect the matter minutely, what seems inconsistent, will be found consistent. For the angel said to Zacharias concerning John, He shall go before Him in the spirit and power of Elias. He then is said to be coming

in the spirit and power of Elias, inasmuch as he went before the first coming of the Lord, as Elias will go before His second coming. As he will be the forerunner of the Judge, so John was the forerunner of the Redeemer. John then was in the spirit of Elias, not in his person. What then the Lord declares of the spirit, John denies of the person.

Response 9.

The Lord shall teach us His ways, and we will walk in His paths : for out of Sion shall go forth the law, and the word of the Lord from Jerusalem.

Come ye, and let us go up into the mountain of the Lord, and to the house of the God of Jacob.

For out of Sion, &c.

Glory be to the Father, &c.

For out of Sion, &c.

(End of Matins.)

SUNDAY 4.

Lesson 7.

Luke iii. 1—9.

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins ;

As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Every valley shall be filled, and every mountain and hill shall be brought low ; and the crooked shall be made straight, and the rough ways shall be made smooth ;

And all flesh shall see the salvation of God.

Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come ?

Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father : for I say unto you, That God is able of these stones to raise up children unto Abraham.

And now also the axe is laid unto the root of the trees : every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

(*Homily of Pope Gregory.*)

John said to the multitudes which went out to be baptized by him, O generation of vipers, who hath warned you to flee from the wrath to come? For the wrath to come is the punishment of uttermost vengeance; which the sinner is not able then to flee, who has not now recourse to the laments of penitence. And it is observable, that evil offspring, imitating the conduct of evil parents, are called generation of vipers: for in envying and persecuting the good, repaying evil, injuring their neighbours, in all these ways following the doings of their carnal fathers, they are as though poisonous children of poisonous parents.

Response 7.

I have sworn, saith the Lord, that I will no longer be wroth upon the earth; for the mountains and the hills shall receive My righteousness: and My covenant of peace shall be with Jerusalem.

My salvation is near to come, and My righteousness to be revealed.

And My covenant, &c.

Lesson 8.

But since we have already sinned, since we are involved in the usage of bad habits, let him say what we must do, in order to flee from the wrath to come. It follows; Bring forth therefore fruits worthy of repentance. In these words it is observable that the friend of the bridegroom enjoins not only fruits, but worthy fruits of repentance. It is one thing to bring forth the fruit, another worthy fruits of repentance. By way of explaining what is meant by worthy, it must be borne in mind, that whoso has committed nothing unlawful, he may lawfully use what is lawful; and do his works of charity without necessarily relinquishing the world.

Response 8.

We will not depart from Thee, O Lord, Thou wilt quicken us, and we will call upon Thy name: show us Thy countenance, and we shall be whole.

Remember me, O Lord, according to the favour that Thou bearest unto Thy people: O visit me with Thy salvation.

Show us Thy countenance, &c.

Lesson 9.

But if any one has incurred the guilt of fornication, or perchance, what is still more heinous, adultery, by so much the more should he deprive himself of things lawful, as he remembers he has committed what is unlawful. Nor should the fruit of a good work be the same, where a man has

sinned less, or sinned more, been betrayed into none, or into some crimes, or into many. In saying then "worthy fruits of penance," the conscience of every one is suitably addressed, that he may obtain by so much the more advantage of good works by penitence, as he has incurred heavier loss by sinning.

Response 9.

Behold ye, how great is He, who comes to save the nations. He is the king of righteousness; of whose generation there is no end.

The Forerunner is for us entered, made for ever an high priest after the order of Melchizedek.

Of whose generation, &c.

Glory be to the Father, &c.

Of whose generation, &c.

LAUDS.

SUNDAY 1.

(o) *Antiphon.*
(also at prime
on the respec-
tive Sundays and
the rest of each
week till Dec.
17.)

In that day the mountain shall drop down new wine,
and the hills shall flow with milk. Hallelujah.

SUNDAY 2.

Behold, the Lord shall come in the clouds of heaven with
great power. Hallelujah.

SUNDAY 3.

The Lord will come and will not tarry, and will bring to
light the hidden things of darkness, and manifest himself
to all nations. Hallelujah.

SUNDAY 4.

Blow the trumpet in Sion, for the day of the Lord is at
hand; behold, He shall come and save us. Hallelujah.
Hallelujah.

SUNDAY 1.

(p) *Antiphon.*
(also at Third
till Dec. 17.)

Rejoice greatly, daughter of Sion: shout, O daughter of
Jerusalem. Hallelujah.

SUNDAY 2.

We have a strong city; salvation will God appoint for
walls and bulwarks. Open ye the gates, for God is with
us. Hallelujah.

SUNDAY 3.

Rejoice, O Jerusalem, with great joy, for the Saviour shall come unto thee. Hallelujah.

SUNDAY 4.

Behold, the Desire of all nations shall come, and the house of the Lord shall be filled with glory. Hallelujah.

SUNDAY 1.

(q) *Antiphon.*
(also at Sixth,
till Dec. 17.)

Behold, the Lord shall come and all his saints with Him, and the light in that day shall be great. Hallelujah.

SUNDAY 2.

Behold, the Lord shall appear, and will not lie ; though He tarry, wait for Him, because He will surely come, He will not tarry. Hallelujah.

SUNDAY 3.

I will give salvation to Sion, and my glory to Jerusalem. Hallelujah.

SUNDAY 4.

The crooked shall be made straight, and the rough places plain ; come, Lord, and do not tarry. Hallelujah.

SUNDAY 1.

(r) *Antiphon.*

Ho, every one that thirsteth, come ye to the waters ; seek ye the Lord while he may be found. Hallelujah.

SUNDAY 2.

The mountains and the hills shall break forth before him into singing ; and all the trees of the field shall clap their hands : for the Lord the king shall come to his everlasting kingdom. Hallelujah. Hallelujah.

SUNDAY 3.

Every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain : Come, O Lord, and do not tarry. Hallelujah.

SUNDAY 4.

The Lord shall come : meet ye Him, and say, Great is His beginning, and of His kingdom shall be no end. The mighty God our king, the Prince of peace. Hallelujah. Hallelujah.

SUNDAY 1.

(s) *Antiphon.*
(also at Ninth,
till Dec. 17.)

Behold the great Prophet shall come, and He shall rebuild Jerusalem. Hallelujah.

SUNDAY 2.

Behold, our Lord shall come with power, and shall enlighten the eyes of His servants. Hallelujah.

SUNDAY 3.

Let us live righteously and godly, waiting for the blessed hope and coming of the Lord.

SUNDAY 4.

Thy Almighty Word leaped down from heaven out of Thy royal throne. Hallelujah.

SUNDAY 1.

(t) *Text.*
(also at Third,
and Vespers on
the respective
Sundays.)

Brethren, it is high time to wake out of sleep, for now is our salvation nearer than when we believed.

SUNDAY 2.

Brethren, whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.

SUNDAY 3.

Brethren, rejoice in the Lord always; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand.

SUNDAY 4.

Brethren, let a man so account of us, as ministers of Christ, and stewards of the mysteries of God. Moreover, it is required of stewards, that a man be found faithful.

(u) *Hymn.*
(v) *Verse and
Response.*

En clara vox redarguit, &c.

The voice of one crying in the wilderness; Prepare ye the way of the Lord.

Make his paths straight.

SUNDAY 1.

(w) (*Antiphon of
the Benedictus.*)

The Holy Ghost shall come upon thee, O Mary; fear not, thou shalt conceive in thy womb the Son of God. Hallelujah.

SUNDAY 2.

When John had heard in the prison the works of Christ, he sent two of his disciples, and said unto Him, Art Thou He that should come, or do we look for another?

SUNDAY 3.

Upon the throne of David and upon his kingdom, He shall sit for ever. Hallelujah.

SUNDAY 4.

Hail thou that art highly favoured; the Lord is with thee; blessed art thou among women. Hallelujah.

SUNDAY 1.

x) *Collect.*
(also at Third,
Sixth, Ninth,
and Vespers on
the respective
Sundays.)

Raise up, we beseech Thee, O Lord, Thy power, and come, that we being found meet may be snatched from the perils of our sins by Thy succour, and may be saved by Thy deliverance, who livest and reignest with God the Father, &c.

SUNDAY 2.

Stir up, O Lord, our hearts to prepare the ways of Thy only begotten Son, that by His coming we may be made meet to serve Thee with purified minds, who liveth with Thee, &c.

SUNDAY 3.

Give ear, we beseech Thee, O Lord, to our prayers, and lighten the darkness of our mind by the grace of Thy visitation, who livest and reignest, &c.

SUNDAY 4.

Raise up, we pray Thee, Thy power, and come among us, and with great might succour us, that by the aid of Thy grace, what our sins do hinder, the bounty of Thy propitiation may forward, who livest, &c.

PRIME.

(bb) *Antiphon.*

Same as (o).

(ee) *Verse in*

Thou that art now coming into the world.

Short Response.

O Lord, be gracious unto us; we have waited for Thee:

(ii) *Short Lesson,*

be Thou our arm every morning, our salvation also in the time of trouble.

Isa. xxxiii. 2.

THIRD HOUR.

(kk) *Antiphon.* The same as (p).
 (ll) *Text.* The same as (t).
 (mm) *Short Response.* *Come Thou and save us: O Lord God of hosts.*
Come Thou, &c. (Repeated.)
 Show the light of Thy countenance, and we shall be whole.
O Lord God of hosts.
Glory be to the Father, and to the Son, and to the Holy Ghost, &c.
Come Thou and save us, O Lord God of hosts.
 The heathen shall fear Thy name, O Lord.
And all the kings of the earth Thy majesty.
 (nn) *Collect.* The same as (x).

SIXTH HOUR.

(pp) *Antiphon.* The same as (q).
 SUNDAY 1.
 (qq) *Text.* The night is far spent, the day is at hand, let us therefore cast away the works of darkness, and put upon us the armour of light.
 SUNDAY 2.
 Now the God of patience and consolation grant you to be like minded one toward another, according to Jesus Christ, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

SUNDAY 3.

Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

SUNDAY 4.

But with me it is a very small thing that I should be judged of you, or of man's judgment; yea I judge not myself.

(rr) *Short Response.* *Show us Thy mercy, O Lord.*
Show us, &c.
 And grant us Thy salvation,
O Lord.

Glory be, &c.

Show us Thy mercy, O Lord.

Remember me, O Lord, according to the favour that thou bearest unto Thy people.

O visit me with Thy salvation.

(ss) *Collect.*

The same as (x).

NINTH HOUR.

(uu) *Antiphon.*

The same as (s).

SUNDAY 1.

(vv) *Text.*

Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying ; but put ye on the Lord Jesus Christ.

SUNDAY 2.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

SUNDAY 3.

And the peace of God which passeth all understanding, shall keep your hearts and minds in Christ Jesus our Lord.

SUNDAY 4.

Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness and will make manifest the counsels of the heart, and then shall every man have praise of God.

(ww) *Short*

Response.

The Lord shall arise upon thee : O Jerusalem.

The Lord, &c.

And His glory shall be seen upon thee.

O Jerusalem.

Glory be to, &c.

The Lord shall arise upon thee : O Jerusalem.

Turn us again, Lord God of hosts.

Show the light of Thy countenance, and we shall be whole.

(xx) *Collect.*

The same as (x).

VESPERS.

(yy) } (o)
 (zz) } (p)
 (aaa) } (q) respectively.
 (bbb) } (r)
 (ccc) } (s)

(ddd) *Text.* The same as (t).

(eee) *Hymn.* Creator alme siderum, &c.

(fff) *Verse and Response.* Drop down, ye heavens, from above, and let the skies pour down righteousness.

Let the earth open, and let them bring forth salvation.

SUNDAY 1.

(ggg) *Antiphon.* Fear not, Mary, for thou hast found favour with God :
of the Magnificat. and behold, thou shalt conceive, and shalt bear a son.
 Hallelujah.

SUNDAY 2.

Art Thou He that should come ? or look we for another ?
 Tell John the things which ye see. The blind receive their sight, the dead are raised, to the poor the Gospel is preached.
 Hallelujah.

SUNDAY 3.

Blessed art thou, O Mary, which believedst in the Lord :
 there shall be a performance in thee of those things which were said to thee of the Lord.

SUNDAY 4.

(being Dec. 18.) O Lord, and Ruler of the House of Israel, who appearedst unto Moses in the flame of a burning bush, and gavest to him the Law in Sinai, come to redeem us with a stretched out arm.

(hhh) *Collect.* The same as (x).

§ 9. SERVICE FOR WEEK DAYS IN ADVENT.

MATINS.

O Lord, open, &c. Glory be, &c.

(a) *Invitatory.*(the same as
the respective
Sundays.)(b) *Hymn.*

1st and 2d week. O come, let us worship: the Lord our king approaching.

3d and 4th week. O come, let us worship: the Lord is close at hand.

Verbum supernum prodiens, &c.

(all four weeks.)	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
<i>Antiphon.</i>	The Lord is the	That I offend not	O that the Lord would	Haste Thee: O Lord God	Sing we merrily:	For the Lord hath done:
(1) <i>Psalm</i>	27	39	53	69	81	98
(2) <i>Psalm</i>	28	40	55	70	82	99
<i>Antiphon.</i>	strength: of my life.	in my tongue.	deliver: His people out of captivity.	to deliver me.	unto God our strength.	marvellous things.
<i>Antiphon.</i>	Worship the Lord:	Heal: my soul, for	Form my soul:	Be thou:	Thou only, art the most	O be joyful: in
(3) <i>Psalm</i>	29	41	56	71	83	100
(4) <i>Psalm</i>	30	42	57	72	84	101
<i>Antiphon.</i>	with holy worship.	I have sinned against Thee.	trusteth in Thee.	my strong hold.	highest over all the earth.	the Lord all ye lands.
<i>Antiphon.</i>	Deliver me: in	My heart is inditing	Do ye judge the thing that	Think upon the tribe:	Lord, Thou art become	Let my crying:
(5) <i>Psalm</i>	31	44	58	73	85	102
(6) <i>Psalm</i>	32	45	59	74	86	103
<i>Antiphon.</i>	Thy righteousness.	of a good matter.	is right: O ye sons of men.	of Thine inheritance.	gracious: unto Thy land.	come unto Thee.
<i>Antiphon.</i>	It becometh well:	A very present help:	O be Thou our	Unto Thee: do we	Her foundations: are	Praise the Lord.
(7) <i>Psalm</i>	33	46	60	75	87	104
(8) <i>Psalm</i>	34	47	61	76	88	105
<i>Antiphon.</i>	the just to be thankful.	in trouble	help in trouble.	give thanks.	upon the holy hills.	O my soul.
<i>Antiphon.</i>	Fight against them	Great is the Lord:	My soul truly	Thou art the God:	Praised be the Lord	O visit me: with
(9) <i>Psalm</i>	35	48	62	77	89	106
(10) <i>Psalm</i>	36	49	64	78	94	107
<i>Antiphon.</i>	that fight against me.	and highly to be praised.	waiteth still upon God.	that doest wonders.	for evermore.	Thy salvation.
<i>Antiphon.</i>	Commit thy way:	The Lord, even the most	O praise: our God	Be merciful:	Sing unto the Lord:	I will give great thanks:
(11) <i>Psalm</i>	37	50	66	79	96	108
(12) <i>Psalm</i>	38	52	68	80	97	109
<i>Antiphon.</i>	unto the Lord.	mighty God: hath spoken.	ye people.	unto our sins, O Lord.	and praise His name.	unto the Lord with my mouth.

(f) *Verse and Response.* (as on the *Sundays.*) Out of Sion hath God appeared
In perfect beauty.

The Lord's Prayer, Our Father, &c.

M. T. W. Th. F. S.

Absolution. 1.—2.—3. 1.—2.—3.

(These numbers answer
to the numbers affixed to the
Absolutions and Benedic-
tions in § 2.)

Monday. *Benediction 1.—1¹.*

Lesson 1. *Isaiah i. 16—18².*

Response 1. *Cherish the Word, O Mary the Virgin, which
is conveyed to thee from the Lord by the angel; thou
shalt conceive in thy womb and bring forth God and man;
that thou mayest be called blessed among all women.*

*Yea, thou shalt bring forth a son, yet abide a virgin; thou
shalt be with child and be a mother, yet know not a man.*

That thou mayest be blessed among all women.

Benediction 2.—2.

Lesson 2. *Isaiah i. 19—23.*

Response 2. *Let the heavens rejoice and let the earth be
glad, let the hills be joyful together before the Lord, for
He shall come and shall have pity on the poor.*

*In His time shall the righteous flourish, yea and abundance
of peace.*

And He shall have pity on the poor.

Benediction 3.—3.

Lesson 3. *Isaiah i. 24—28.*

Response 3. *Strangers shall not pass through Jerusalem
any more, for in that day the mountains shall drop down
new wine, and the hills shall flow with milk, saith the
Lord.*

*God shall come from Lebanon, and the Holy One from
the woody mountain.*

For in that day the mountains, &c. (End of Matins.)

¹ The Benedictions run as follows :

M. T. W. Th. F. S.

Benediction 1st—1. 4. 7. 1. 4. 7.

2d—2. 5. 8. 2. 5. 8.

3d—3. 6. 9. 3. 6. 9.

² These lessons will illustrate the complaint in the preface of our Prayer Book, that "when any book of the Bible was begun," in the Breviary, "after 3 or 4 chapters were read out, all the rest were unread." No chapter is finished.

1st Tuesday.

Benediction 1.—4.

Lesson 1. Isaiah ii. 1—3.

Response 1. Ye mountains of Israel, spread forth your branches, and bud into flower, and bear fruit; it is full time that the day of the Lord come.

Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open and bring forth salvation.

It is full time that the day of the Lord come.

Benediction 2.—5.

Lesson 2. Isaiah ii. 4—6.

Response 2. Let the mountains break forth with joy, and the hills with righteousness, for the Lord, the light of the world, is come with power.

Out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

For the Lord, the light, &c.

Benediction 3.—6.

Lesson 3. Isaiah ii. 7—9.

Response 3. Behold, I come, the Lord your God, from Timon: to visit you in peace.

I will look upon you, and make you to increase; ye shall be multiplied, and I will establish My covenant with you.

To visit you in peace. (End of Matins.)

1st Wednesday.

Benediction 1.—7†¹.

Lesson 1. Isaiah iii. 1—4.

Response 1. Christ our King shall come, whom John announced as the Lamb that was to come.

Kings shall keep peace before Him, and the Gentiles shall supplicate Him.

Whom John announced as the Lamb that was to come.

Benediction 2.—8.

Lesson 2. Isaiah iii. 5—7.

Response 2. Ezekiel prophesied long before, I saw a gate that was shut; behold, the everlasting God went forth from it for the salvation of the world: and again it was shut, figuring the Virgin, who after the birth remained a virgin.

¹ Where the number of this Benediction is marked with a †, it runs thus: "May He bless us who liveth and reigneth world without end. Amen."

The gate which thou sawest, the Lord alone shall pass through it.

And again it was, &c.

Benediction 3.—9

Lesson 3. Isaiah iii. 8—11.

(As Response 9) *Response 3. Behold, the days come, saith the Lord, that I will raise up unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth; and this is His name whereby He shall be called, The Lord our Righteousness.*

In His days Judah shall be saved, and Israel shall dwell safely.

And this is His name, &c. (End of Matins.)

1st Thursday.

Benediction 1.—1.

(as on Monday.)

Lesson 1. Isaiah iv. 1—3.

Response 1. Cherish the Word, &c.

Benediction 2.—2.

Lesson 2. Isaiah v. 1—4.

(As Response 2) *Response 2. I saw in the night visions, and behold, one like unto the Son of man came with the clouds of heaven; and there was given Him dominion, and glory, and a kingdom: that all people, nations, and languages should serve Him.*

His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.

That all people, &c.

Benediction 3.—3.

Lesson 3. Isaiah v. 5—7.

(As Response 3) *Response 3. The angel Gabriel was sent to Mary, a virgin espoused to Joseph, announcing to her the Word, and the virgin was troubled at the light: Fear not, Mary, thou hast found favour with the Lord: behold, thou shalt conceive and bring forth a Son, and He shall be called the Son of the Highest.*

The Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever.

Behold thou shalt conceive, &c. (End of Matins.)

1st Friday.

Benediction 1.—4.

Lesson 1. Isaiah vi. 1—3,

(As Response 4) *Response 1. Hail thou that art highly favoured, the Lord is with thee; the holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore that holy thing which shall be born of thee shall be called the Son of God.*

How shall this be, seeing I know not a man? And the angel answered and said to her.

The Holy Ghost shall come upon thee, &c.

Benediction 2.—5.

Lesson 2. Isaiah vi. 4—7.

(As Response 5) *Response 2. We wait for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body.*

Let us live safely, righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God.

Who shall change, &c.

Benediction 3.—6.

Lesson 3. Isaiah vi. 8—10.

(As Response 6) *Response 3. O my Lord, send, I pray Thee, by the hand of him whom thou wilt send; behold the affliction of Thy people: as Thou hast spoken, come, and deliver us.*

Hear, O Thou Shepherd of Israel, Thou that leadest Joseph like a sheep, Thou that sittest between the cherubim.

As Thou hast spoken, &c.

(End of Matins.)

1st Saturday.

Benediction 1.—7 †.

Lesson 1. Isaiah vii. 1—3.

(As Response 7) *Response 1. Behold, a virgin shall conceive, and shall bring forth a Son, saith the Lord, and His name shall be called Wonderful, the Mighty God.*

Upon the throne of David, and upon his kingdom He shall sit for ever.

And His name shall be called Wonderful, the Mighty God.

Benediction 2.—8.

Lesson 2. Isaiah vii. 4—6.

(As Response 8) *Response 2. Hear the word of the Lord, O ye nations, and declare it in the ends of the earth; and say to the isles afar off, our Saviour shall come.*

Declare it and make it heard; speak and cry out.

And say to the isles, &c.

(As Response 9
of Sunday and Response 3 of Wednesday.)

Benediction 3.—9.

Lesson 3. Isaiah vii. 10—15.

Response 3. Behold the day is come, &c. (End of Matins.)

2d Monday.

Benediction 1.—1.

Lesson 1. Isaiah xiii. 1—4.

Response 1. Cherish the Word, &c.

Benediction 2.—2.

(The Response as
on 1st Monday.)

Lesson 2. Isaiah xiii. 4—8.

Response 2. Let the heavens rejoice, &c.

Benediction 3.—3.

Lesson 3. Isaiah xiii. 9—11.

Response 3. Strangers shall not pass, &c. (End.)

2d Tuesday.

Benediction 1.—4.

Lesson 1. Isaiah xiv. 1—4.

Response 1. Ye mountains of Israel, &c.

(The Responses
as on 1st Tuesday.)

Benediction 2.—5.

Lesson 2. Isaiah xiv. 3—6.

Response 2. Let the mountains, &c.

Benediction 3.—6.

Lesson 3. Isaiah xiv. 12—15.

Response 3. Behold, I come, &c. (End.)

2d Wednesday.

Benediction 1.—7 †.

Lesson 1. Isaiah xvi. 1—4.

Response 1. Christ our king, &c.

Benediction 2.—8.

(As on 1st Wednesday.)

Lesson 2. Isaiah xvi. 4—6.

Response 2. Ezekiel prophesied, &c.

Benediction 3.—9.

(As Response 9
of Sunday.)

Lesson 3. Isaiah xvi. 7, 8.

*Response 3. Behold, the Lord shall come, descending in
glory, and His power with Him; to visit His people in
peace, and establish upon them everlasting life.*

Behold, our Lord shall come with power.

To visit His people, &c.

(End.)

2d Thursday.

Benediction 1.—1.

Lesson 1. Isaiah xix. 1, 2.

(As Response 1 of Sunday.) Response 1. *O Jerusalem, thy salvation shall come quickly; wherefore art thou consumed with grief? is there any counsellor in thee? because sorrow hath changed thee. I will save thee and deliver thee, fear not.*

For I am the Lord thy God, the Holy one of Israel, thy Redeemer.

I will save thee and deliver thee, fear not.

Benediction 2.—2.

Lesson 2. *Isaiah xix. 3—6.*

(As Response 2 of Sunday.) Response 2. *The Lord my God shall come and all the Saints with Thee, and in that day there shall be great light; and it shall be in that day that living waters shall go out from Jerusalem, and the Lord shall be king for ever: over all the earth.*

Behold, the Lord shall come with power, and His kingdom shall be in His hand, and dominion and sovereignty. *Over all the earth.*

Benediction 3.—3.

Lesson 3. *Isaiah xix. 11—13.*

(As Response 3 of Sunday.) Response 3. *City of Jerusalem, weep thou not, for the Lord has sorrowed for thee; and He shall take from thee all tribulation.*

Behold, the Lord shall come in strength, and His arm shall rule.

And He shall take, &c.

(End.)

2d Friday.

Benediction 1.—4.

Lesson 1. *Isaiah xxiv. 1—3.*

(As Response 4 of Sunday.) Response 1. *Behold, the Lord shall come, our defender, the Holy one of Israel, having the crown of His kingdom upon Him.*

And He shall reign from sea to sea, and from the river even unto the ends of the earth.

Having the crown of His kingdom upon Him.

Benediction 2.—5.

Lesson 2. *Isaiah xxiv. 4—6.*

(As Response 5 of Sunday.) Response 2. *As a mother comforteth her sons, so will I comfort you, saith the Lord; and from Jerusalem, the city I have chosen, shall succour come to you; and you shall see and your heart shall rejoice.*

I will give to Zion salvation, and to Jerusalem, My glory, *And you shall see, &c.*

Benediction 3.—6.

Lesson 3. Isaiah xxiv. 7—15.

(As Response 6 of Sunday.) Response 3. *O Jerusalem, thou shalt plant thy vine upon thy mountains ; leap for joy, for the day of the Lord shall come ; arise, O Zion, be turned unto the Lord thy God ; rejoice and be glad, O Jacob : for thy Saviour shall come in the midst of the nations.*

Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem.

For thy Saviour, &c.

(End.)

2d Saturday.

Benediction 1.—7 †.

Lesson 1. Isaiah xxv. 1—4.

(As Response 7 of Sunday.) Response 1. *The Lord shall come from Samaria to the eastern gate, and shall come to Bethlehem, walking upon the waters of the redemption of Judah ; then shall every man be saved, for, behold, He cometh.*

And His throne shall be prepared in mercy and He shall sit on it in truth.

Then shall every man be saved, for, behold, He cometh.

Benediction 2.—8.

Lesson 2. Isaiah xxv. 4—7.

(As Response 8 of Sunday.) Response 2. *Make haste, and tarry not, O Lord : and deliver Thy people.*

Come, O Lord, and do not tarry : absolve thy people from their iniquities.

And deliver Thy people.

(As Response 9 of Sunday and 3 of Wednesday.) Benediction 3.—9.

Lesson 3. Isaiah xxv. 8—12.

(As Response 9 of Sunday.) Response 3. *Behold, the Lord shall come, &c.* (End.)

3d Monday.

Benediction 1.—1.

(As Response 1 of Sunday.) Lesson 1. Isaiah xxviii. 1.—3.

(As Response 1 of Sunday.) Response 1. *Behold, the Lord shall appear, &c.*

Benediction 2.—2.

Lesson 2. Isaiah xxviii. 4—7.

(As Response 2 of Sunday.) Response 2. *O Bethlehem, city, &c.*

Benediction 3.—3.

Lesson 3. Isaiah xxviii. 16—18.

(As Response 3
of Sunday.)

3d Tuesday.

(As Response 4
of Sunday.)

(As Response 5
of Sunday.)

(As Response 6
of Sunday.)

3d Wednesday.

Homily of St.
Ambrose.
(Lib. 2 in Lu-
cam.)
(for Ember day.)

(Homily con-
tinued.)

Response 3. *He that shall come, will come, &c. (End.)*

Benediction 1.—4.

Lesson 1. Isaiah xxx. 18—20.

Response 1. Weep not, O Egypt, &c.

Benediction 2.—5.

Lesson 5. Isaiah xxx. 22—25.

Response 2. Her time is well nigh, &c.

Benediction 3.—6.

Lesson 3. Isaiah xxx. 26—28.

Response 3. The Lord shall descend as the rain, &c.
(End.)

Benediction 1.—7.

Lesson 1. Luke i. 26—38.

Divine mysteries lie hid, nor is it easy, as the prophet says, for any one among men to know the purpose of God. Yet, from the other deeds and precepts of the Lord and Saviour, we are able to understand that it was a matter of solicitous purpose that she should be chosen above others to bear the Lord, who was already betrothed to a husband.

For why did she not conceive before she was betrothed ? probably, lest it should be said that she had conceived in adultery.

Response 1. O Jerusalem, that bringest good tidings, lift up thy voice, be not afraid: say unto the cities of Judah, Behold your God ! Behold the Lord God will come whom we did wait for.

O Sion, which bringest good tidings ; get thee up into the high mountains, lift up thy voice with strength.

Say unto the cities of Judah, Behold your God ! Behold, the Lord God will come whom we did wait for.

Benediction 2.—8.

Lesson 2.

And the angel came in unto her. Recognize the virgin in her behaviour, in her modesty, in the annunciation, in the mystery. To be frightened belongs to virgins ; and to dread the approach, to feel abashed at the address of man. Let women learn to imitate the settled resolve of modesty herein displayed. Alone was she in the inner chamber, seen by no man, found by the angel alone. Alone without companion,

alone without witness, lest she should be insulted by any unworthy voice, she is saluted by the angel.

Response 2. There shall come a star out of Jacob, and a sceptre shall arise out of Israel and shall smite through the princes of Moab: and all the earth shall be His possession.

All kings shall fall down before Him, all nations shall do Him service.

And all the earth, &c.

Benediction 3.—9.

(Homily continued)

Lesson 3. For the mystery of so high a message was to be divulged by the mouth, not of man, but of an Angel. To day is it first heard; The Holy Ghost shall come upon thee. It is heard, it is believed. Lastly she says, Behold the handmaid of the Lord; be it unto me according to thy word. Observe her humility, observe her devotion. She calls herself the handmaid, who is chosen to be the mother of the Lord; nor is she elated by the sudden promise.

Response 3. The Lord Almighty shall soon come; and His name shall be called Emmanuel.

Righteousness shall arise in His days, and abundance of peace.

And His name, &c.

(End.)

3d Thursday.

Benediction 1.—1.

Lesson 1. Isaiah xxxiii. 1, 2.

Response 1. The Lord shall go forth and fight against the nations; and His feet shall stand in that day upon the mount of Olives, towards the east.

And He shall be exalted above the hills, and all nations shall flow unto Him.

And His feet, &c.

Benediction 2.—2.

Lesson 2. Isaiah xxxiii. 3—6.

Response 2. The forerunner is for us entered, a Lamb without spot; made an high priest, for ever and ever, after the order of Melchizedek.

He is the king of righteousness, and of His generation there is no end.

Made an high priest, &c.

Benediction 3.—3.

Lesson 3. Isaiah xxxiii. 14—17.

Response 3. The Gentiles shall see Thy righteousness,

and all kings Thy glory : and Thou shalt be called by a new name, which the mouth of the Lord shall name.

Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

And Thou shalt be called, &c.

(End.)

3d Friday.

Homily of St.

Ambrose, Lib.

2 in Luc.

(For Ember day.)

Benediction 1.—7.

Lesson 1. Luke i. 39—45.

Those who exact faith, are used to give grounds for it. Accordingly the angel when announcing what was hidden, to give grounds for faith, by the precedent of the elder and barren woman, announced the conception of the Virgin, by way of declaring that with God all is possible whatsoever He will. Mary, on hearing this, not as incredulous at the heavenly voice, nor as uncertain as to the message, nor as doubtful of the precedent, but as joyful from her resolve, religious by her calling, speedy for joy, proceeded into the mountainous country. Whither indeed should she hasten, who was filled with God, but to what is upward ?

Response 1. Send ye the Lamb to the Ruler of the land, from Sela to the wilderness, unto the mount of the daughter of Sion.

O Lord, show Thy mercy upon us, and grant us Thy salvation.

From Sela to the wilderness, unto the mount of the daughter of Sion.

Benediction 2.—8.

(Homily continued.)

Lesson 2. Learn hence also, ye holy women, what attention ye should pay to your relations, who are with child. Mary, who before lived in solitude in the inner chambers, was not deterred from going abroad by her virgin modesty, nor from her eagerness by the mountainous journey, nor from her dutifulness by its length. A virgin leaves her home and goes into the mountains with haste, a virgin mindful of her duty, unmindful of the hardships, called not by her sex, but by affection. Learn hence, O virgins, not to go about from house to house, not to loiter in public places, not to talk freely in society. Mary, loitering at home, in haste when abroad, abode for three months with her kinswoman.

Response 2. Drop down ye heavens from above, and let the skies pour down righteousness ; let the earth open and bring forth salvation.

Send ye the Lamb to the Ruler of the land, from Sela to the wilderness, unto the mount of the daughter of Sion.

Let the earth, &c.

*Homily con-
tinued.*

Benediction 3.—9.

Lesson 3. Ye have been taught, O virgins, the modesty of Mary, observe the humility. She came as kinswoman to her next of kin, as junior to her elder; nor came alone, but first saluted her. For it beseems a virgin, the purer she is, to be the more humble also. Let her be used to defer to her seniors. Let her be a pattern of humility, who has taken the profession of chastity. Here too is a rule of doctrine, as well as a pattern of piety. For let it be considered that the superior comes to the inferior that the inferior may be aided: Mary to Elizabeth, Christ to the Baptist.

Response 3. *The fields of the desert have brought forth the plant of the odour of Israel, for behold, our God shall come with strength: and His brightness with Him.*

Out of Sion the perfection of beauty our God shall manifest Himself.

And His brightness with Him. (End.)

3d Saturday.

*Homily of Pope
Gregory in
Evang. 20.
(For Ember
day.)*

Benediction 1.—7.

Lesson 1. Luke iii. 1—3.

The time when the forerunner of our Redeemer received the office of preaching, is marked by mention of the Roman Emperor, and the Kings of Judea. For, whereas he came to proclaim Him, who was to redeem some from Judea and many from the heathen, therefore, the date of his preaching is marked by the ruler of the Gentiles and the governor of the Jews. And whereas, heathenism was to be brought in, and Judea scattered for the guilt of its misbelief, the very description of the earthly sovereign signifies this the prince of the Roman state being described as one, of Judea as fourfold.

Response 1. *There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of His roots; and righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins.*

And the Spirit of the Lord shall rest upon Him; the spirit of wisdom and understanding, the spirit of counsel and might.

And righteousness shall be, &c.

Benediction 2.—8.

*Homily con-
tinued.*

Lesson 2. And indeed, the voice our Redeemer has declared, Every kingdom divided against itself shall be brought to desolation. It is plain, therefore, that Judea had come to the end of its kingdom, being parted among so many kings. Also, it is suitably noted what priests, as well as what kings, were in power at the time: and, whereas John the Baptist was proclaiming Him who was at once king and priest, Luke the Evangelist marked the date of that proclamation by mention of the kingdom and the priesthood.

Response 2. *There shall be a root of Jesse, which shall rise to judge the Gentiles: on Him shall the Gentiles trust: and His name shall be blessed for evermore.*

The kings shall shut their mouths at Him: the Gentiles shall implore Him,

And His name, &c.

Benediction 3.—9.

*Homily con-
tinued.*

Lesson 3. And he came into all the regions of Jordan, proclaiming the baptism of repentance for the remission of sins. It is plain to every reader, that John not only proclaimed the baptism of repentance, but also administered it to some, yet he could not administer it for the remission of sins. For the remission of sins is imparted to us only in Christ's baptism. The words then are observable; *proclaiming the baptism of repentance for the remission of sins.* He proclaimed that cleansing Baptism which he could not administer: that, as he forerun the Incarnate Word of the Father by the word of proclamation, so he might forerun also the baptism of repentance, in which sins are forgiven, with his own baptism, by which sins could not be forgiven.

Response 3. *Come, O Lord, and do not tarry; absolve Thy people from their sins; and recover the scattered ones into their own land.*

O Lord, raise up Thy power, and come to save us.

And recover, &c.

(End.)

4th Monday.

Benediction 1.—1.

Lesson 1. *Isaiah xli. 8—10.*

*(As Response 1
of Sunday.)*

Response 1. *Blow the trumpet, &c.*

Benediction 2.—2.

Lesson 2. *Isaiah xli. 11—13.*

*(As Response 2
of Sunday.)*

Response 2. *The sceptre shall not depart, &c.*

Benediction 3.—3.

Lesson 3. Isaiah xli. 14—16.

(*As Response 3
of Sunday.*)

Response 3. I must decrease, &c. (End.)

4th Tuesday.

Benediction 1.—4.

Lesson 1. Isaiah xlvi. 1—4.

(*As Response 4
of Sunday.*)

Response 1. Unto us a child, &c.

Benediction 2.—5.

Lesson 2. Isaiah xlvi. 5—7.

(*As Response 5
of Sunday.*)

Response 2. Behold, the fulness of time, &c.

Benediction 3.—6.

Lesson 3. Isaiah xlvi. 10—13.

(*As Response 6
of Sunday.*)

Response 3. O virgin of Israel, &c. (End.)

4th Wednesday.

Benediction 1.—7 †.

Lesson 1. Isaiah li. 1—3.

(*As Response 7
of Sunday.*)

Response 1. I have sworn, &c.

Benediction 2.—8.

Lesson 2. Isaiah li. 4—6.

(*As Response 8
of Sunday.*)

Response 2. And so will not we, &c.

Benediction 3.—9.

Lesson 3. Isaiah li. 7, 8.

(*As Response 9
of Sunday.*)

Response 3. Consider how great, &c. (End.)

4th Thursday.

Benediction 1.—1.

(*As Response 1
of Sunday and
Response 1 of
Monday.*)

Lesson 1. Isaiah lxiv. 1—4.

(*As Response 2
of Sunday and
Response 2 of
Monday.*)

Response 1. Blow the trumpet, &c.

Benediction 2.—2.

Lesson 2. Isaiah lxiv. 5—7.

(*As Response 3
of Sunday and
Response 3 of
Monday.*)

Response 2. The sceptre shall not depart, &c.

Benediction 3.—3.

Lesson 3. Isaiah lxiv. 8—11.

(*As Response 3
of Sunday and
Response 3 of
Monday.*)

Response 3. I must decrease, &c. (End.)

4th Friday.

Benediction 1.—4.

Lesson 1. Isaiah lxvi. 5—8.

(*As Response 4
of Sunday and
Response 1 of
Tuesday.*)

Response 1. Unto us a child, &c.

Benediction 2.—5.

(*As Response 5
of Sunday and
Response 2 of
Tuesday.*)

Lesson 2. Isaiah lxvi. 9—12.

Response 2. Behold, the fulness of time, &c.

Benediction 3.—6.

(*As Response 6
of Sunday and
Response 3 of
Tuesday.*)

Lesson 3. Isaiah lxvi. 13—16.

Response 3. O virgin of Israel, &c. (End.)

*Christmas Eve, &c. &c.
Christmas Day, &c. &c.*

LAUDS.

O God, make speed, &c.

O Lord, make haste, &c.

Glory be, &c. Amen. Hallelujah.

Antiphons and Psalms.

1st, 2d & 3d
Monday.

4th Monday, (the 19th.)

(o) Have mercy.

(o) Behold, the Lord will come, the King of the whole earth.

(1) *Psalm 51.*

(o) Have mercy
on me, O God.

(o) Behold, the Lord will come, the King of the whole earth ; blessed are they that are ready to meet Him.

(p) Consider.

(p) When the Son of man cometh.

(2) *Psalm 5.*

(p) Consider my
meditation.

(p) When the Son of man cometh, will He find faith on the earth ?

(q) O God, Thou
art my God.

(q) Behold, the fulness of time is now come.

(3) *Psalm 63 & 67.*

(q) O God, Thou
art my God,
early will I seek
Thee.

(q) Behold, the fulness of time is now come, in the which God sent forth His Son to the earth.

(r) Thine anger.

(r) With joy shall ye draw water.

(4) *Song of Isaiah. (Isaiah xii.)*

(r) Thine anger
is turned away,
and Thou com-
fortedst me.

(r) With joy shall ye draw water out of the wells of sal-
vation.

(s) O praise the Lord.
(s) O praise the Lord of heaven.

(s) The Lord shall go forth of His holy place.
(5) *Psalm 148—150.*
(s) The Lord shall go forth of His holy place, He shall come to save His people. *(go on (t))*

1st, 2d & 3d Tuesday.

(o) Cleanse me.
(o) Cleanse me from my sin.
(p) The help.
(p) The help of my countenance and my God.
(q) Early.
(q) Early will I seek Thee, my God.
(r) Save us, O Lord.
(r) Save us, O Lord, all the days of our life.
(s) Praise Him.
(s) Praise Him, all ye angels of His.

(o) Drop down, ye heavens.
(1) *Psalm 51.*
(o) Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open and bring forth salvation.
(p) Send ye the Lamb.
(2) *Psalm 43.*
(p) Send ye the Lamb to the Ruler of the land, from Sela in the wilderness, unto the mount of the daughter of Zion.
(q) That Thy way may be known.
(3) *Psalm 63 & 67.*
(q) That Thy way may be known upon earth, Thy saving health among all nations.
(r) Reward, O Lord.
(4) *Song of Hezekiah.* (*Isaiah xxxviii.*)
(r) Reward, O Lord, them that wait for Thee, that Thy prophets be found faithful.
(s) The Law was given by Moses.
(5) *Psalm 148—150.*
(s) The Law was given by Moses, but grace and truth came by Jesus Christ. *(go on (t))*

1st, 2d & 3d Wednesday.

(o) Wash me thoroughly.
(1) *Psalm 51.*
(o) Wash me thoroughly from my wickedness.

(o) This is My commandment, that ye love one another as I have loved you.
(1) *Psalm 94.*
(o) This is My commandment, that ye love one another as I have loved you.

(p) Thou, O Lord.

(2) *Psalm 65.*

(p) Thou, O Lord, art praised in Sion.

(q) My lips shall praise Thee.

(3) *Ps. 63 & 67.*

(q) My lips shall praise Thee as long as I live, my God.

(r) The Lord shall judge.

(4) *Song of Hannah* (1 Sam. ii.)

(r) The Lord shall judge the ends of the earth.

(s) Praise Him

(5) *Ps. 148-150.*

(s) Praise Him, all ye heavens.

(p) Greater love hath no man than this, that a man lay down his life for his friends.

(2) *Psalm 100.*

(p) Greater love hath no man than this, that a man lay down his life for his friends.

(q) Ye are my friends, if ye do whatsoever I command you, saith the Lord.

(3) *Psalm 63 & 67.*

(q) Ye are my friends, if ye do whatsoever I command you, saith the Lord.

(r) Blessed are the peace-makers, blessed are the pure in heart, for they shall see God.

(4) *Song of the Three Children. (Benedicite Omnia Opera.)*

(r) Blessed are the peace-makers, blessed are the pure in heart, for they shall see God.

(s) In your patience possess ye your souls.

(5) *Psalm 148-150.*

(s) In your patience possess ye your souls.

1st, 2d & 3d Thursday.

(o) Against Thee only have I sinned.
(o) Against Thee only have I sinned, have mercy upon me, O Lord.

(p) Lord.

(p) Lord, Thou hast been our refuge.

(q) Have I not thought.

(q) Have I not thought upon Thee when I was waking.

(r) I will sing.

(r) I will sing unto the Lord, for he hath triumphed gloriously.

4th Thursday (the 22d.)

(o) The Lord Almighty shall come.

(1) *Psalm 51.*

(o) The Lord Almighty shall come to save His people.

(p) Turn Thee, Lord.

(2) *Psalm 90.*

(p) Turn Thee, Lord, a little while, and delay not to come to Thy servants.

(q) The Lord who is to reign.

(3) *Psalm 63 & 67.*

(q) The Lord who is to reign shall come from Sion; Emmanuel is His mighty name.

(r) He is my God.

(4) *Song of Moses. (Exod. xv.)*

(r) He is my God, and I will prepare him an habitation; my father's God, and I will exalt Him.

(s) O praise God.

(s) The Lord is our lawgiver.

(5) *Psalm 148—150.*

(s) O praise God
in His holiness.

(s) The Lord is our lawgiver, the Lord is our king: He
will come and save us.

1st, 2nd, & 3rd
Friday.

4th Friday, (the 23d.)

(o) Establish me.

(o) Stand still.

(1) *Psalm 51.*

(o) Establish me
with Thy free
spirit.

(o) Stand still, and ye shall see the salvation of the Lord.

(p) Hearken
unto me.

(p) To Thee, O Lord, have I lift up my soul..

(2) *Psalm 143.*

(p) Hearken unto me for Thy
truth and righteousnes's sake.

(p) To Thee, O Lord, have I lift up my soul; come, O
Lord, and deliver me, for I flee unto thee.

(q) Shew us the
light.

(q) Come, O Lord, and do not tarry.

(3) *Psalm 63 and 67.*

(q) Shew us the
light of Thy
countenance.

(q) Come, O Lord, and do not tarry; absolve Thy peo-
ple Israel from their iniquities.

(r) O Lord.

(r) God shall come from Lebanon.

(4) *Song of Habakkuk* (Hab. iii.)

(r) God shall come from Lebanon, and His brightness
shall be as a stream.

(s) Praise Him.

(s) But I will look towards the Lord.

(5) *Psalm 148—150.*

(s) Praise Him
in the cymbals
and dances.

(s) But I will look towards the Lord, and will wait for
God my favour.

1st and 2nd
Saturday.

3rd Saturday (the 17th.)

(o) O be favor-
able.

(o) The prophets announced.

(1) *Psalm 51.*

(o) O be favor-
able and gracious.

(o) The prophets announced that the Saviour should be
born of the Virgin Mary.

(p) It is a good
thing.

(p) The Spirit of the Lord.

(2) *Psalm 92.*

(p) It is a good
thing to give
thanks unto the
Lord.

(p) The Spirit of the Lord is upon me; He hath sent
me to preach good tidings to the poor.

(q) All the ends of the world.

(q) All the ends of the world shall fear Him.

(r) Ascribe ye greatness.

(r) Ascribe ye greatness unto our God.

(s) Praise Him.

(s) Praise Him upon the well-tuned cymbals.

(t) *Text.*
Isa. ii. 3.
(for every day.)

(u) *Hymn.*

(v) *Verse and Response.*
(for every day.)

(w) *Antiphon of the Benedictus.*
1st Monday.

1st Tuesday.

1st Wednesday.

1st Thursday.

1st Friday.

1st Saturday.

2nd Monday.

2nd Tuesday.

2nd Wednesday.

(q) For Sion's sake will I not hold my peace.

(3) *Psalm 63 and 67.*

(q) For Sion's sake will I not hold my peace, until the righteousness thereof goeth forth as brightness.

(r) My speech shall drop as the rain.

(4) *Song of Moses.* (Deut. xxxii.)

(r) My speech shall drop as the rain, and our God shall come down upon us as the dew.

(s) Tell the people, and say.

(5) *Psalm 148—150.*

(s) Tell the people, and say, Behold God our Saviour shall come.

Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem.

En clara vox redarguit.

The voice of one crying in the wilderness, Prepare ye the way of the Lord.

Make his paths straight.

The angel of the Lord made announcement to Mary, and she conceived of the Holy Ghost. Hallelujah.

Before they came together, Mary was found with child of the Holy Ghost. Hallelujah.

Out of Sion shall go forth the law, and the Word of the Lord from Jerusalem.

Blessed art thou among women, and blessed is the fruit of thy womb.

Behold God and man of the house of David shall come to sit on the throne. Hallelujah.

O Sion, be not afraid: behold thy God shall come. Hallelujah.

The Almighty Lord shall come from heaven, and in his hand is honour and dominion.

The Lord shall arise upon thee, O Jerusalem; and His glory shall be seen in thee.

Behold I send My messenger, who shall prepare my way before Thee.

2nd Thursday.

Thou art He that should come, O Lord, whom we look for, to save Thy people.

2nd Friday.

Say ye, strengthen the weak-hearted ; behold our Lord God shall come.

2nd Saturday.

The Lord shall lift up an ensign among the nations, and shall gather together the dispersed of Israel.

3rd Monday.

A rod shall go forth out of the root of Jesse, and all the earth shall be filled with the glory of the Lord ; and all flesh shall see the salvation of God.

3rd Tuesday.

Thou, Bethlehem, in the land of Judah, art not the least among the princes of Judah ; for out of thee shall come forth a governor, that shall rule my people Israel.

3rd Wednesday.

The Angel Gabriel was sent to a Virgin, Mary, who was espoused to Joseph.

3rd Thursday.

Watch ye in heart, for the Lord our God is at hand.

3rd Friday.

As soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. Hallelujah.

3rd Saturday.

How shall this be, Angel of God, seeing I know not a man ? Hear thou, Mary the Virgin, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.

4th Monday.

The Lord saith, Repent ye, for the kingdom of heaven is at hand.

4th Tuesday.

Awake, awake, put on strength, O arm of the Lord.

4th Wednesday,
(the 21st.)

Be ye afraid, for on the fifth day our Lord shall come to you.

4th Thursday.

I will place salvation in Sion, and in Jerusalem my glory.

4th Friday.

Behold all things are accomplished, which were said by the Angel concerning Mary the Virgin.

Christmas Eve, &c.

(x) *Collect.*
(the same as in
thefour Sundays
respectively.)
(Except on the
three Ember days,
when it is as fol-
lows :)

(x) *Collect for*
Ember
Wednesday.

1st Week. Raise up, we beseech Thee, &c.

2nd Week. Stir up, O Lord, &c.

3rd Week. Give ear, we beseech Thee, &c.

4th Week. Raise up, we beseech Thee, &c.

Grant to us, we beseech Thee, Almighty God, that when the festival of our redemption cometh, it may both furnish us with aids for this present life, and impart to us the re-wards of everlasting bliss, through the Lord, &c.

Raise up, we beseech Thee, O Lord, Thy power, and come, that they who rely upon Thy mercy may be speedily delivered from all adversity, who livest and reignest, &c.

O God, who seest that we are afflicted by our own corruption, mercifully grant that we may be consoled by Thy visitation, who livest, &c.

Friday.

Saturday.

PRIME, THIRD, SIXTH, NINTH.

((o)(p)(q)(s))

The Service is the same as on the respective Sundays, except that from the 17th inclusive, the Antiphons in the four Services are taken successively from the 1st, 2d, 3d, and 5th Antiphons at Lauds, on the same day;

That in Prime, there is a Psalm according to the day of the week, instead of the Benedicite, (vid. § 1. supra.) the Athanasian Creed is omitted, and the Text (c) is Love the truth and peace, saith the Lord of Hosts, instead of To the King, &c.

And in the Third, Sixth, and Ninth, the Collect (nn, ss, xx) is the same as at the Lauds (x) of each day; and that the Text for every day is as follows:

*At the Third
(ll)*

Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth.

*At the Sixth
(qq)*

In his days Judah shall be saved and Israel shall dwell safely; and this is His name whereby He shall be called, the Lord our Righteousness.

*At the Ninth
(vv)
(and on the 21st
at Prime also,
instead of the
Leetio Brevis.)*

Her time is near to come, and her days shall not be prolonged; for the Lord will have mercy on Jacob, and will yet choose Israel.

VESPERS.

	<i>Monday.</i>	<i>Tuesday.</i>	<i>Wednesday.</i>	<i>Thursday.</i>	<i>Friday.</i>	<i>Saturday.</i>
(yy) <i>Ant.</i>	He hath inclined	We will go into	They shall not be ashamed when they speak	And all	Even before the gods will	Blessed is the
<i>Psalm (1)</i> (yy) <i>Ant.</i>	116 (part) His ear unto me.	122 the house of the Lord.	127 with thine enemies in the gate.	132 his trouble.	138 I sing praise unto Thee.	144 Lord my strength.
(zz) <i>Ant.</i>	I believed: and therefore	O thou that dwellest	Blessed are all they	Behold how good and joyful a thing it is,	O Lord, thou hast	Every day will I
<i>Psalm (2)</i> (zz) <i>Ant.</i>	116 (part) will I speak	123 in the heavens have mercy upon us.	128 that fear the Lord.	133 brethren, to dwell together in unity.	139 searched me out and know me.	145 give thanks unto Thee.
(aaa) <i>Ant.</i>	Praise the Lord	Our help is in the name of the Lord.	Many a time have 129 they fought against me from my youth up.	Whatsoever the Lord 135 pleased, that did He.	Preserve me from 140 the wicked man.	While I live will 146 I praise the Lord.
<i>Psalm (3)</i> (aaa) <i>Ant.</i>	117 all ye heathen.					
(bbb) <i>Ant.</i>	I called upon the Lord,	Do good, O Lord, unto	Out of the deep have I	For His mercy	Lord, I call upon Thee:	A joyful and pleasant thing
<i>Psalm (4)</i> (bbb) <i>Ant.</i>	120 and He heard me.	125 those who are good, and turn our hearts.	130 called unto Thee, O Lord.	136 endureth for ever.	141 haste Thou unto me.	147 (part) it is to be thankful
(ccc) <i>Ant.</i>	From whence cometh my help.	Then were we like 126 unto them that dream.	O Israel, trust	Sing us one of	Thou art my portion	Praise the Lord.
<i>Psalm (5)</i> (ccc) <i>Ant.</i>	121		131 in the Lord.	137 the songs of	142 in the land of the living.	147 (part) O Jerusalem.

(ddd) Text.

(On Saturdays the Text is that of Lauds and Vespers of the following Sundays.)

(eee) Hymn.
(fff) V. & R.

The Sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come, and unto Him shall the gathering of the people, &c.

Creator alme siderum, &c.

Drop down, ye heavens, from above, and let the skies pour down righteousness.

Let the earth open and bring forth salvation.

(gigg)

1st Monday.

Antiphon of the Magnificat.

Lift up thine eyes, O Jerusalem, and behold the greatness of thy King. Behold thy Saviour cometh to loose thee from thy chains.

1st Tuesday.

Seek ye the Lord while He may be found; call upon Him while He is near. Hallelujah.

1st Wednesday.

One that is mightier than I shall come after Me, whose shoes' latchet I am not worthy to unloose.

1st Thursday.

I will wait for the Lord my Saviour, and will attend upon Him while He is near. Hallelujah.

1st Friday.

Out of Egypt have I called My Son. He shall come to save His people.

1st Saturday.

Come, O Lord, to visit us in peace, that we may rejoice before Thee with a perfect heart.

2nd Monday.

Behold the king, the Lord of the earth shall come; and He shall take away the yoke of our captivity.

2nd Tuesday.

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make the paths of our God straight.

2nd Wednesday.

O Sion, Thou shalt be renewed, and thou shalt see thy Holy One, who is to come unto thee.

2nd Thursday.

He who shall come after me, was in being before me: whose sandals I am not worthy to unloose.

2nd Friday.

O sing unto the Lord a new song, His praise is from the ends of the earth.

2nd Saturday.

There was no God made before Me, neither shall there be after Me; for every knee shall bow to Me, and every tongue confess to God.

3rd Monday.

All generations shall call me blessed; because God hath regarded the low estate of His handmaiden.

3rd Tuesday.

Awake, awake, stand up, O Jerusalem, loose the chains off thy neck, O captive daughter of Sion.

3rd Wednesday.

Behold the handmaid of the Lord; be it unto me according to thy word.

3rd Thursday.

Rejoice ye with Jerusalem, and leap for joy in her all ye that love her for ever.

3rd Friday.

This was the witness of John; He that cometh after me, was in being before me.

3rd Saturday,

(the 17th.)

[*O Sapientia.*]

(*This is the first*

of a series of

O eternal Wisdom, which proceedest from the mouth of the Most High, reaching from one end of creation unto the other, mightily and harmoniously disposing all things, come Thou to teach us the way of understanding.

Majores Antiphonæ, beginning on this day. They are said whole both before and after the Magnificat.

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GUTT

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